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CHURCH OF THE NAZARENE / APRIL 28 '71

HERALD OF HOLINESS

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MOTHER'S DAY, MAY 9





"AS ONE WHOM HIS MOTHER COMFORTETH..."

(Isaiah 66:13a)

The book of the prophet Isaiah is one of the most sublime prophecies found in any language. Profound in vision, magnificent in feeling, seeking to justify God's plan of redemption, it rises far above the moods of men and soars with ease right through to the divine promise of "Ho, every one that thirsteth, come ye to the waters . . ." (Isaiah 55:1).

The marks of antiquity are attached to this prophecy, yet with simplicity of purpose Isaiah remains contemporary as he chooses truth and originality in his ideas and freshness in his approach. It is entirely worthy of the towering, yet tender, prophet who "saw the Lord . . . high and lifted up" (Isaiah 6:1).

So deep and true is this divinely inspired revelation that it reaches us in all phases of our lives. When we read it in our hours of heartbreak, there is nothing remote about it. Isaiah turns us, in our sorrow, to the eternal God and lifts the curtain of death and time. When life tumbles in around us, Isaiah's words rekindle for us a calm, deep faith in God and His providences. In this day of devastating distresses and times of crises, Isaiah restores unto us a complete confidence in a changeless God.

The flavor and ideas of this book are rich to the spiritual taste. They show us that Isaiah rested in a God whose faithfulness never failed. It will help and sustain us during these days to fall back upon the supreme certainties of Isaiah as, in one arresting pen picture after another, he stresses how transient life and its relationships are in contrast to the stead-

fastness of the Lord.

So often we expect too much from our human relationships in life. Hear the prophet, as he voices one of the irresistible truths to be found in his book, *As one whom his mother comforteth, so will I comfort you . . .* (Isaiah 66:13), using as a simile one of the most lasting and best proved of our human relationships. There is no kinship on earth quite like that of a mother and her child, for there is an endearing tenderness in mother love that transcends all other affections of human life.

The wonder of a mother's comfort is the result of her relationship to her child—the outcome of her knowledge and understanding of the child. The true mother studies and watches her children with loving-kindness and knows all about their frailties and needs. She knows how to strengthen them when they are weak and to heal them when they are wounded.

Blessed is the child who grows up assured of the love of an understanding mother. A mother's comfort is the expression of that love. Because a mother loves her children, she seeks to comfort and strengthen them in their time of need, not from a sense of duty, but because of love's sweet compulsion.

Let us, in contrasting the constancy and comfort of our mothers' love to that of our Heavenly Father, rest in the assurance that He knows all about us and that we are safe and secure in the perfect understanding of Him whose name and nature are love—and remember, *as one whom His mother comforteth, so will He comfort us.* □



HOLINESS *is Beauty*

Union Pacific Railroad Photo

No artist ever loved beauty as God loves it. One look into the western sky as the sun is setting, a look at the towering mountains, rugged cliffs, and entrancing valleys, and you are convinced that God loves beauty. A close examination with a microscope of the tiny flowers at your feet will reveal exquisite beauty.

God is a Lover of spiritual beauty, and He has made every provision necessary for man to enjoy it here and now. Men who are unholy in desires, ambitions, and intentions, by the grace of God, may be so changed that the beauty of holiness is seen in their transformed lives.

True holiness is beautiful. This is indicated by the Psalmist when he said: "Let the beauty of the Lord our God be upon us" (Psalms 90:17), and, "Worship the Lord in the beauty of holiness" (96:9).

The old axiom, "True beauty is more than skin-deep," is applicable to the beauty of holiness. Holiness beautifies the spirit and attitude of the people of God. It is in this area that holiness is most desirable.

helps To holy living

■ **By Morris Chalfant**
New Castle, Ind.

Whatever else holiness is, it is beautiful. Whatever else your life may be, if it is not beautiful, it is not holy. Holiness and beauty go together; you cannot have one without the other.

Holiness is the opposite to sin. Sin is filthy; holiness is clean. Sin is darkness; holiness is light. Sin is a disease; holiness is health. Sin is ugly; holiness is beautiful.

Beauty attracts. So does holiness. Everyone is drawn to that which is beautiful. What is more attractive than a holy life? If you profess to have holiness and yet are not attracting others to Christ, there is something wrong. True holiness will act like a magnet and draw others to Christ. If this is not true in your case, perhaps you still have a "root of bitterness" (Hebrews 12:15) which needs to be removed.

A beautiful life is sweet. If you are sour on life, you are not holy. Holiness and a sour disposition do not go together.

You do not have to lose your sweetness as you grow older. Your life can be just as beautiful at 60 as at 20.

This experience removes from the life the impetuous hurry, the murmuring at the delays of providence. It enables the possessor to remain calm when opposed, content in the midst of hardship, and tolerant toward those who disagree.

There is a Christlike beauty in the kindness, the

long-suffering, the forbearance, and the mild manner that marks its possessor as being a citizen of another world.

Holiness is a thing of beauty. Christian living need not be drab, dull, and dead. It can be, and should be, full of life, love, and light.

Holiness will neutralize the problems that arise, harmonize the potential of the church, and glamorize the perspective of each individual Christian.

Let it be remembered that holiness of heart is not "land's end." It is not consummation; it is a good beginning. To think of it as a goal means stag-

nation. It is the dawn of a new day, not the noon-tide of dazzling brilliance.

As the path of holiness is followed, there will appear new mountain ranges to possess, new treasure chests to open, new beauties to enjoy. Let it be emphatically said that holiness is the dawning of a new day that has no eventide. It shall change from glory to glory until its splendor blends with the light of the city that needs no sun.

It has been said, "A thing of beauty is a joy forever." And there is nothing more beautiful than holiness. How beautiful is your life? □

■ By Milo L. Arnold
Colorado Springs

ODD BUT I LOVED HER



It always seemed to me that my mother was a little different from other mothers. Possibly it was because she was my mother. Being mother of a boy such as I would make any mother different. However, she rose to the occasion with noble heroism and I am forever in her debt.

Her home remedies would look ridiculous to today's doctors and nurses, but somehow we children always got well.

The dishes she used and the preparations she served would look a little plain on today's tables, but they

completely satisfied a boy's hunger and made eating a long remembered pleasure.

Her disciplines would seem a little stern to children today, but they taught two boys and two girls to discipline themselves with at least reasonable prudence.

Mother's background in sociology would not pass an examination before today's boards, but she managed to use it to rear children who have loved people, enjoyed friends, and found simple places of acceptance and trust among their peers.

Her psychology would not find

its definitions and terms in modern books, but by some means she taught her sons and daughters that to love God with all their hearts and to love their neighbors as themselves was a healthy practice.

She believed that resentments were poison and that to forgive was noble.

She taught that learning to use what you have is more important than crying for what you do not have.

She was odd, but I loved her. □

Photo by Vivienne Lapham; Subject: Richard Skidmore, age three



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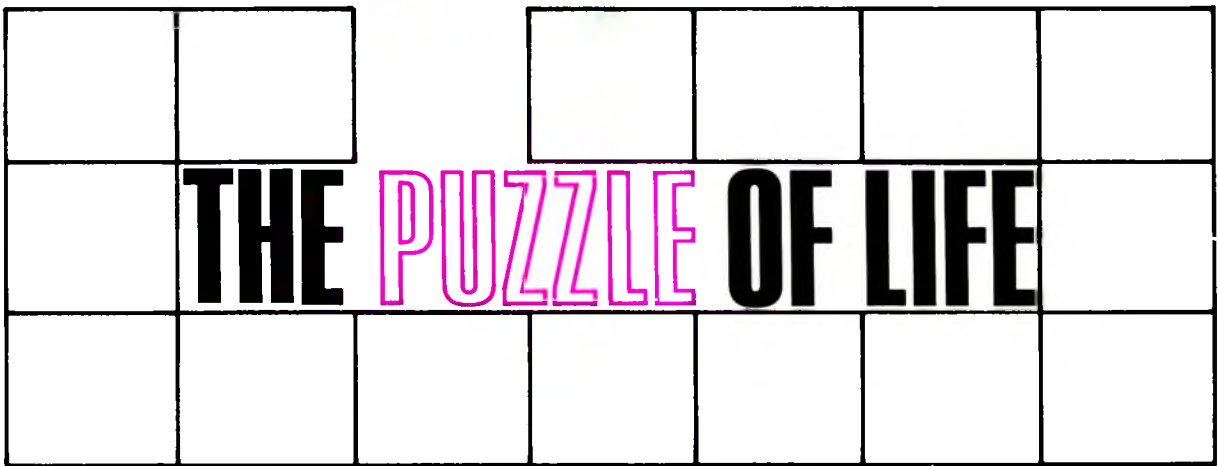
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Working jigsaw puzzles used to be more widely enjoyed than it is now. There was a day when it was the popular “rage.” Perhaps one reason it was so popular in yesteryear was because it was a stimulating way to while away the segments of time that always were abundant in a more isolated, family-centered culture.

At our house we still find working puzzles a challenging experience, especially on a long winter evening when we’re snowed in. It is when you’re finding time to work through a few jigsaw puzzles that you get a clearer understanding of a phrase people use quite often—“the puzzle of life.” Life is a puzzle, with some pieces turned up and some turned down. But in all cases, thank God, life and destiny are choice, not chance.

The words of John 15:16 come to mind. As J. B. Phillips translates them they’re most intriguing: “It is not that you have chosen me; but it is I who have chosen you. I have appointed you to go and bear fruit that will be lasting; so that whatever you ask the Father in my name, he will give it to you.”

A few years ago I received a letter from a Nazarene serviceman in Vietnam, and his words underscored what so universally plagues us all in the subconscious (and sometimes in the conscious) strata of our minds: the great puzzle of life, and filling in that puzzle.

The soldier witnessed to the fact that God had blessed him in every hot ditch when the whole world sounded as if it were going to be torn apart, and told of the calm assurance the presence of the Holy Spirit brings. Then he closed his letter with a universal question, but also a Christian answer: “And still I wonder, Why me? And all I can do is plead the Blood.”

And I ask: Who could plead more? For the

Scripture says that God, through Christ, chose us. His divine election, before even the world was founded, was that all who believe on the Lord Jesus Christ should be saved. And you, by the grace and mercy of God, have exercised your freedom of will and have received Christ—or you can, if you elect to do so today.

But life does not stop at this great watershed of spiritual choice. Very much lies beyond that decisive moment, and much of it is puzzling. In the natural frenzy of human living, how do we work out the implications of that spiritual crisis? How do we fill in the puzzle, the great unknown?

It is evident that we fill in by first getting the frame or the border intact. This we must do daily, as we tarry at the altar of devotion. The habitual communion of our spirits and minds with the eternal God is the frame which gives meaning to the expanding content.

We recognize that Christ’s person and work are the ground of all our spiritual position and strength. Through the fellowship hour of Bible reading and prayer, we keep the border interlocked.

It is also evident that the pieces of the “unknown” are fitted properly into the whole by constant comparison with the original. We best know how to relate each element of life suddenly turned up, by constant comparison with the purity of our Saviour. Many unwholesome combinations are thus averted.

By continual reference of the parts of our day with His great example of prayer, we are enabled to fill it with joy. It is revealing to see that prior to every significant choice our Saviour made He drew aside in prayer.

It is also evident that the puzzle of life is filled in by attempting the unknown. There are times when our limited insight cannot predict a fitting,

but we must attempt it. It is still true—though perhaps it's a platitude to say it—that he who has never made a mistake has never accomplished anything.

The Christian must be willing to take spiritual risks for the sake of the Kingdom. He attempts tasks that on the human level may involve failure, but all the while he realizes that God's help will prove adequate. He stands on the promise of Christ that, every time he asks according to the nature and will of the Saviour, he will receive. He is content also to grant time for fruit to appear and mature, since this never happens in a day. Therefore he prays for the grace and wisdom to wait for the moment when the pieces that lie unused on the table of life will best fit into the scheme that he, under God, is finishing.

As in puzzle working, a mature Christian has learned the value of working some sections by themselves. He is able to avert a great deal of frustration that comes from not being able to see (at the moment) the way a segment fits into the overall scheme.

Such saints have truly found the reality of Romans 8:28, that great promise which tells us that in all things God works together for good to those who love Him. As often happens in working a jigsaw puzzle, suddenly with the dropping of one more tiny piece into a segment, one is able to see how it fits into the whole.

Life's puzzle is filled only a day at a time. But let us remember that, in the filling, destiny is choice, not chance. □

Pocket Edition: Twenty-third Psalm

Beneath me—green pastures.

Beside me—still waters.

With me—my Shepherd.

Before me—a table.

Around me—mine enemies.

Trailing me—goodness and mercy.

Beyond me—the house of the Lord, forever!

—Jean L. Phillips



THE GENTLE FRIEND

"Look at what I've found!" I handed my husband an old album of photographs taken in the early days of our marriage.

Among them was a picture of our first house, rented furnished—and shared later for several months with the owner.

There was a good likeness of that elderly gentleman, too. A stocky man with a shock of gray hair, he stood with our dog cradled in his arms and a stern expression on his face.

I remembered trying to capture his typical smile. Impossible. He recollected the old times, when one had to freeze in order not to ruin the shot. Each time I pressed the shutter button, he instantly stiffened and the grin disappeared.

He had reason to appear solemn, even bitter, but he wasn't. Some who've lost less whine and growl more—going through life making themselves and everyone around them suffer.

This elated Christian amazed me. In the first place, very few folks would invite newlyweds to take over their home, as he did, while he spent the winter in Florida. Secondly, how many men would attempt to live with them during the summer and eat a bride's cooking? He was generous—and brave, too.

He frequently recalled for us the years gone by. His wife was spoken of as though she'd stepped out of the house only moments before on a short errand somewhere.

The years of agony they both went through as he cared for her during her terminal cancer were not forgotten. Nor was the World War II death of their only son shortly before her passing. His family was gone and it hurt.

Somehow, though, his pain had mellowed in the greater thankfulness for the precious years they'd had together. He picked the memories he wished to live with and he chose the happy, the fine, the tender moments to remember.

I have never forgotten the trusting, almost childlike prayers he offered at our table. They were always filled with praise and ended in the same earnest request, "And keep us until we can be with Thee in heaven . . ."

I think of him when tempted to complain. The remembrance makes me ashamed. Then it quickens in me a feeling I would desire to have more abundantly.

It's that blessed quality I call "the grateful heart."

By Rosemary Lee
Worthington, Ohio

God's Idea of Womanhood

Proverbs 31:10-31 is a portrait of ideal and worthy womanhood. No finer portrait of godly womanhood can be found in all the literature of the world. None is more accurate, more challenging, more relevant, or more rewarding. It is the biblical idea of true womanhood.

The portrait begins with a question—sincere, searching, and selective. The answers are solid, substantial, and satisfying. They deal with the three major areas of a woman's life: the physical, the mental, and the spiritual. They cover her character, her conduct, and her concerns. Each area is covered carefully, comprehensively, correctly, completely, and charmingly. The ideas are tried, truthful, and timely. They are worthy, workable, and winsome.

Abridgments of this portrait are found in Luke 1:13; Acts 12:12; I Timothy 2:11 and 5:10-14; Titus 2:3-5; I Peter 3:1-6; and II John.

Illustrations are found in the lives of:

Sarah, the wife of Abraham;

Rachel, the beloved wife of Jacob;

Jochebed, the watchful mother of Moses, who feared not the king's commandment;

Ruth, the Moabitess wife of Boaz, the rich farmer of Bethlehem, the great-grandmother of David, and ancestress of Jesus;

Hannah, the prayerful, God-worshipping mother of Samuel;

Esther, the young, courageous wife of Ahasuerus, world monarch and king of Persia;

Elisabeth of the hill country of Judea, mother of John the Baptist;

Mary of Nazareth, the virgin mother of Jesus;

Martha and Mary of Bethany, the home where Jesus often found a haven of rest;

Dorcas, mainstay of the church at Joppa, whom Peter raised from the dead;

Priscilla, refugee from Rome, who befriended Paul, the missionary at Corinth;

Eunice and Lois, mother and grandmother of Timothy.

Let us now look at the full-length portrait as sketched by King Lemuel, according to the prophecy (teaching) that his mother taught him. An image of a godly woman done in poetry.

The question:

WHO CAN FIND A VIRTUOUS WOMAN?

The answers:

Her value—far above rubies.

Her integrity—the heart of her husband safely trusts in her.

Her goodness—does her husband good and not evil all the days of her life.

Her industry—works willingly with her hands.

Her foresight—buys a field, plants a vineyard.

Her strength—girds her loins with strength, and makes her arms strong.

Her liberality—opens her hands to the poor, and reaches out to the needy.

Her household—not afraid of the snow; they are clothed with scarlet.

Her charm—makes herself coverings of fine linen and purple.

Her husband—an asset to his position among men.

Her clothing—strength and dignity; laughs at the future; faces it with joy and confidence.

Her speech—the essence of wisdom and the law of kindness.

Her concern—looks well to the ways of her family; spurns the bread of idleness.

Her children's testimony—**THEY RISE UP AND CALL HER BLESSED.**

Her husband's testimony—"MANY DAUGHTERS HAVE DONE VIRTUOUSLY, BUT THOU EXCELLEST THEM ALL."

Her secret—neither favor, nor beauty, but **THE FEAR OF THE LORD.**

Her reward—"GIVE HER OF THE FRUIT OF HER HANDS; AND LET HER OWN WORKS PRAISE HER IN THE GATES."

Wives should read this scripture every day for a month—a tremendous morale builder.

Husbands should read it every day for a month—a deeper appreciation of the worth of true Christian womanhood might sink in.

Teen-agers should memorize it—a better understanding of a Christian home might dawn on them.

Young women contemplating marriage should read it often. No better premarital counseling anywhere in the world. A senior in one of my college classes stated that this was the last scripture her mother read to her just before her marriage.

Brides should read it often—it will smooth many a rugged path, and avoid many a misunderstanding.

Young mothers should read it often—it will help them in the greatest business in the world, raising their children.

Young fathers should read it often—they share equal responsibility for home and children.

Everybody should read it often. It is **GOD'S IDEAL FOR TRUE WOMANHOOD!** □



MY MOTHER'S PRIORITIES

Mother could have been ordained into the ministry. The board which ordained my father asked Mother to be ordained with him. She had completed the course of study, was an excellent public speaker, was attractive—and would have been a powerful minister of the gospel.

"No," said my mother. "God has already put my congregation into my hands. [She had two small daughters.] If I lose them to the Kingdom, no matter how many others I win, my ministry would still be a failure. I will work with my husband, participate in revivals, but *he* is to be the ordained minister. I am first a mother, then a minister."

Other children were born into the home. There were seven in all—two sets of twins. But three of the boys died in infancy.

To see my mother's priorities work was amazing to the neighbors. On a Sunday afternoon when we were not allowed to romp and play as on other days, the neighborhood children collected at our house. Mother, instead of resting, would read to us, tell Bible stories, guide us into fun-filled religious activities. Nor did it interfere with her helping Dad in the night service.

I can remember on other days when we couldn't think of things to play, Mother would leave her housework to play with us. Sometimes she would say, "Now how would you like to play with me? We'll play washing dishes." And we did!

Sometimes there were long talks. It reminds me of Susanna Wesley's technique. Mother mastered it, too. Whether she was inspired by John Wesley's mother, I do not know. But there were times when I dreaded those talks. If I had done something I thought was "bad," I knew before the talk was over Mother would find it out.

She usually did—but the feeling of her forgiveness, and, after a prayer, the knowledge of God's forgiveness, bring precious memories of my childhood.

"Train up a child in the way he should go . . ." The Proverbs 22:6 passage meant to Mother working at the job—with God. She illustrated it with her climbing rose.

I watched her one day as she rescued the young rose tendrils reaching for the dirt. With tender

■ By Mary E. Latham
Kansas City

care she trained them up onto a trellis my dad had built.

"You see," she explained, "it is the nature of this rose to climb. But it cannot climb unless it has something to climb up *on*—and someone to get it started up. Otherwise it stays down in the dirt."

This could be the heart of her philosophy. She was a woman of prayer. She believed in God's power. But she also knew human nature. She realized that there must be the gardener's touch to keep it climbing—especially when lives are young.

I've heard her speak to parents' groups decrying the fact that some people mistakenly turn their children over to the Lord to do it all. She pointed out that God could not do the work He expected parents to do.

One illustration usually came into focus at this point. The gardener took a vacant lot which had been used for dumping rubbish. It was an eyesore.

With backbreaking care he transformed the spot into a paradise of blooming flowers.

One day a man passed and commented, "My friend, God has given you a beautiful garden."

"Yes," said the gardener, "I am very grateful for His help—but did you see this lot when He had it by himself?"

Once in my days as a traveling evangelist a person asked, "How did it happen that all four of you [three sisters and one brother] turned out to be Christians? You seem so zealous in the Lord's work."

My answer, "Well, it didn't just happen . . ."

I guess you could say, "It was because of my mother's priorities."

Mother continued to preach—even though she was not ordained. And her consecrated life was the best sermon of all. In every neighborhood in which she lived, her personal ministry resulted in many being won to the Lord—including an avowed infidel. □

" . . . let us not hold aloof from our church meetings, as some do. Let us do all we can to help one another's faith, and this the more earnestly as we see the final day drawing ever nearer."

(Hebrews 10:25, Phillips)

Why Go to Church?

Now that the Lenten season and Easter Sunday are over for another year, many will feel that it isn't so important or urgent for them to attend church.

And the reasons they will give for not attending will be many and varied.

"I just didn't find what I was looking for," said a young graduate student explaining why he quit attending church.

But what *should* one look for in church?

Beautiful music? Perhaps—but one can find that at home on his stereo. Lovely surroundings? Could be—but one can find those at the lake or in the mountains or on the golf course. Interesting

speaker? Maybe—but one can hear just as good (or even the same one) at Kiwanis.

Then too, some attend church looking only for something to criticize. The Pharisees were like that. They were in church one Sabbath when Jesus was there. "And they watched him," the Bible says, "that they might accuse him."

The Pharisees didn't go to church that day to get help, or to commune with God, or to give and get comfort. They went to criticize; to find fault; to find something, in somebody, that could be used to discredit, to belittle, or to excuse their own hypocrisies.

The services in the synagogues of Jesus' day left much to be desired. They were formal, dead, unattractive. But the Scriptures were read, the psalms were sung, and it was a specific time set aside for the worship of God—and Jesus was there, "as was his custom."

And in addition to example and influence, those are still good reasons for going to church.

RADIO SERMON OF THE MONTH

■ By C. William Fisher

We should go to church, for instance, to hear God's Word.

All week we hear words blaring from the radio and television. We see words staring at us from our magazines and newspapers. We are forced to listen to the loud, brassy, and sometimes smutty words of those around us. It is so easy to become surfeited with the secular and the secondary and the sensual.

Isn't it wonderful that there is a day, a particular day, set aside each week to hear the *Word*, the life-giving, life-quickenning Word of God!

For God's Word is like a fresh breeze blowing away the things that are trivial, or cheap, that clutter our lives. It is like a refreshing rain, cleansing the polluted atmosphere of our days.

But then again, we should go to church to worship God.

There are always those, of course, who say, "But I can worship God at the beach"; or, "among the flowers"; or, "in the mountains"; "Besides, I don't care much for the preacher," or, "the music," or, "the people"—and so the flimsy excuses go on and on.

Jesus prayed and worshipped in a garden, too—and by the seashore, and in the mountains. But He also went to church on the Sabbath, and so was not only the *occasion* of the Christian Sabbath, but the *Example* of what to do on the Sabbath—and attendance at church was an important and regular part of His observance of the Sabbath.

The symbols, the singing, the sermon are not ends in themselves; they are means to the end that God becomes more real.

Anyone can sing about Christ, or teach about Him, or preach about Him, or recite prayers to Him. But to see Him, to know Him, to love Him, to worship Him, to become more deeply involved in His purposes, His plans—that can be and should be a compelling reason for going to church.

And that movement from the circumference of life to its center, from the secondary to the primary, from the false to the true, from the temporal to the eternal, is always a result of worshipping God in spirit and in truth.

Regardless of how discordant the music—how off-key the soprano, or how off-beat the organist—regardless of how mediocre the preaching; regardless of how modest the building; if we will be faithful in attending church Sunday after Sunday, God will give us some new insight, some new challenge that will lift us, or shame us, or inspire us to a higher and nobler and more fruitful and fulfilled life.

To spend seven days a week contemplating the continuing crises of our days; to read constantly the black headlines of campus unrest and violence and Vietnam—perpetually reminded of the tortured movements of men and nations—is to become pessimistic and anxious. But in church, on the Lord's day, we are challenged to look up from the puny and confused works of man and contemplate the mystery and majesty of God and the meaning of His redemptive love and the great sweep and scope of His eternal purpose in Christ.



A DAUGHTER'S PRAYER

When skies are dark and days are blue,
You know I'm praying, Mom, for you.
When trials come too hard to bear,
Those I'm willing to help you share.

When money's scarce and bills are due,
You know I'm praying, Mom, for you.
When burdens fall across your way,
I'm thinking of you every day.

When each day brings it problems new,
You know I'm praying, Mom, for you.
When clouds are black across the sky,
We'll talk it over—you and I.

When Christ shall come, break through the blue,
You know I'm going, Mom, with you,
Where we shall live, no more to roam,
Together in our "home, sweet home."

Donna Clark Goodrich
Mesa, Ariz.



In a secular society such as ours, there is continuous pressure to turn all holy days into holidays, until Sunday becomes just another day in a lost or misspent weekend. But over against every secular attraction, over against every sensual pleasure, over against every holiday diversion, God is still saying, "Remember the sabbath day, to keep it holy"—keep it hallowed; keep it sacred; keep it reserved for the spiritual, instead of the secular, values of life.

And sincere Christians, from that first Easter Sunday on, have made attendance at church an important part of their observance of that Sabbath, and have celebrated the Christian Sabbath as a memorial to their Savior and Lord, who arose on that day.

Go to church this Lord's day—won't you?—and experience again the rich cadences of deep speaking unto deep, and being assured once again that, in spite of all that puny or evil men can do, "the Lord God omnipotent reigneth"!

Shall we pray. O God, when we think of all those who would love to attend church but cannot, and of those who could attend but will not, our hearts are filled with gratitude for the privilege and the desire to be in Thy house on the Lord's day. Make this Lord's day all that is in Your purpose for it to be—in our lives, and in the advancement of Your cause. This we ask in Jesus' name. Amen. □

Case Study in Concern

■ By Emily B. Moore
Owosso, Mich.



Photo by Dave Lawlor

CHILDREN—curious, restless, immature. Someone cared enough to bring them to Jesus.

JESUS—involved, burdened, divine. He cared enough to disregard inconvenience and criticism that He might lay His hands upon them and bless them.

TERRY—afflicted five-year-old son of back-slidden parents. Relatives and friends cared enough to hope when the doctors said there was no hope. His mother cared enough to bring him to midweek prayer meeting. The pastor cared enough to sense the definite leading of God and to offer to anoint Terry. A church cared enough to gather around and pray for his healing. Divine intervention—Jesus laid His hands upon Terry and healed him. Terry's father and mother were so moved by the miracle that, in spite of family cautions, they heeded God's call and entered the ministry.

KAREN—talented daughter of devout members. The church cared enough to patiently pray with her no matter how frequent her visits to the altar. A Junior Fellowship director cared enough to make the missionary lessons come alive. A returned missionary cared enough to visit Karen's church and unburden his compassion for a lost, heathen people. Jesus laid His hands on Karen with a special calling. Her parents cared enough to sacrifice that she might attend her church college to prepare for missionary service.

BILLIE—sensitive, timid seven-year-old. Too shy to go forward for prayer at revival service, but a dad cared enough to be sensitive to God's convicting Spirit and to ask Billie at bedtime if he wanted to be saved. There Jesus laid His hands on a young lad and blessed him with an experience so real it continued to mature through the years.

CHRISY—sheltered, protected 10-year-old,

outwardly good, but inwardly rebellious. A busy neighbor cared enough to begin children's meetings in her home. The children's worker cared enough to sense God's moving and to provide a humble altar of kitchen chairs. There Jesus laid His hands upon Chrisy and blessed her with a conversion that gave purpose and meaning to her life. Today she shares her experiences by training others to bring children to Jesus.

JILL—underprivileged 11-year-old from an alcoholic home, burdened with the care of three younger children. A Sunday school bus driver cared enough to invite and bring her to church. A teacher cared enough to bear patiently her restless, inappropriate behavior. A pastor cared enough to make a contact with the home. A prayer group cared enough to carry a concern. Laymen cared enough to gather around her and pray when she made her way to the church altar. Jesus laid His hands upon her and blessed her. She went back to bring her family to Jesus.

TOD—a boisterous 10-year-old from an unchurched home. A school friend cared enough to invite him to vacation Bible school. The church bus driver cared enough to faithfully stop for him on Sunday mornings. A concerned church board cared enough to plan for children's church, so boys and girls like Tod could learn more about Jesus. The pastor's wife cared enough to spend long hours of preparation and prayer for his interested participation. One morning Jesus laid His hands on Tod and he truly worshipped in spirit and in truth.

Still today, in spite of adult indifference and criticism, Jesus lays His hands on children and blesses them—when there are those who care enough to bring them to the Master. □

MAN WILL LATCH

ON TO ANYTHING

J. Wesley White, in his book *Re-Entry*, relates an amusing, but meaningful, incident in which his wife was walking across a sheet of ice.

Mrs. White thought her husband was just ahead of her, to her right. But her husband had been detained, and had dropped behind.

Another man, walking by at the same time, was at Mrs. White's side when she felt herself falling. She reached for his arm, shouting, "Darling, let me hang on to you or I will fall on this ice!"

After a few seconds, Mrs. White realized her mistake. But the gentleman whose arm she had grabbed passed it off with the comment, "Anyone will latch on to anything on this slippery surface!"

The gentleman's phrase is a pretty good commentary on the mid-twentieth century. The occult fad and a rising interest in extreme and different approaches to life are testimony of this. People will latch on to anything.

Our age has seen man skidding on a moral collision course, only to latch on to a new moral code in hopes of bailing himself out. It has not solved his problem. It has only postponed, temporarily, his fall. Man has devised a new moral code to enhance his freedom. Only later will he realize he was inviting bondage.

Our age has seen man spinning his wheels mentally, dried up for want of challenge and meaning. In his desperation he has latched on to astrology and occult theories in an effort to revive his walk. But his new interest has not brought meaning to his life. It has only postponed, temporarily, the realization that such a life is really empty.

Our age has seen man slipping on a hazardous course, physically. And in an effort to lift his fallen body, he has latched on to drugs, and dope, and drink. But these have not solved his problems. They have only postponed, temporarily, his eventual collapse. Man has pursued drugs and dope for a thrill; only later will he realize their toll.

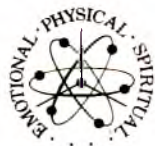
Our age has seen man skidding, socially, toward ruin and decay. In an effort to keep the social cogs turning, man has latched on to fads that fashion a difference, and to programs that promote variety. But these have not solved his problems. They have only postponed, temporarily, his eventual demise. Man has gone after extremes, only to find exhaustion.

And all of these wanderings are only a reminder that a man will latch on to anything when life starts skidding and when hopes begin spinning. And, too often, what he latches on to only leads him to collision and to an eventual fatal fall.

When life enters the "slippery zone," the Church should be there, extending itself and its mission. For then man needs something—or Someone—to which he can anchor himself. The Church should be there assuring man that there is something he can latch on to that will give more than just temporary help.

Robert Herhold has said that Jesus was like a shock absorber. His motto could well have read, "The hurt stops here."

And the Church should be where men fall, acting as shock absorbers, assuring them that the hurt not only stops with Christ, but the healing begins there also. □



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich.

THE PERFECT LOVE OF CHRIST

To endeavor to define love is to strive toward the impossible. The best definition which can be produced, declares this wonderful attribute to be an undefinable emotion, which will so grip the heart of an individual that it will even cause him to give his life for another. History proves that this emotion as a domestic, community, or patriotic affection will cause a man to go to the extreme of sacrifice. But there is an emotion which is even greater and far transcends these material experiences; one which is not transmittable from father to son; one which does not carry with it the pomp of noticed heroism, but which, though unmerited, is bestowed freely upon him who would believe. Surely, the greatest demonstration of the love of God for His children is in the gift of His own love. He is the personification of the perfect virtues. We cannot conceive of His love being other than perfect and pure, and to think that He gives us of this very same love should truly make us happy and joyous creatures. The "gift of God's love" is indeed an impartation of His own perfect love. . . .

The indwelling of the Spirit is conditioned on the possession and continued abiding of God's love. "He that dwelleth in love dwelleth in God, and God in him." The two are inseparable. Discord has no place in the hearts of God's loving followers. A lack of harmony means that God's love has departed. Oh! what a gracious future for our church if we only keep saturated with God's holy love, and filled with His unctuous presence, for there is not a demon in creation who can rupture our holy fellowship if we keep God's presence in our lives. . . .

If you get the perfect love of Christ in your heart, you can give the world this love that it needs, and radiate the sunshine of God's smile in every dismal corner of this dark and sinful old earth.

—LOUIS A. REED
April 27, 1921

A PRESCRIPTION FOR ANXIETY

This is "the age of anxiety"! The aptness of this description is vividly reflected in the increase of tranquilizers, sedatives, and drugs of all sorts. Much of mankind is in terror—threatened with nonexistence.

It is when one feels his helplessness in dealing with a situation that panic ensues. Anxiety seizes us when we are pulled one way by fear, the other way by desire. In fear, a situation arises that appropriate action can solve. However, anxiety arises when life is threatened and there is no obvious way in which one can effectively intervene.

Rollo May concludes that a sense of boredom and meaninglessness in life can be a prime cause of anxiety. The prevalence of guilt can also be an anxiety factor. The poignant elements in guilt are self-condemnation, the fear of censure by others, and the consciousness of the disfavor of God. The cure for spiritual anxiety is the gospel of forgiveness.

Much of our world is also plagued with temperamental anxiety, which is the result of an oversensitive constitution. In addition, anxiety neurosis or general apprehensiveness has its grip on too many people. Seldom does such a person know what he is afraid of. He may be afraid of outside places, shut-in places, crowds, and fear itself.

Why doesn't our religion help us more? Often there is too wide a gap between the religious truths we intellectually accept and the truths by which we live.

C. G. Jung, psychiatrist and author, asserted that in the course of his practice he had found no patient over 35 years of age whose breakdown had not been due in the last resort to lack of a religious faith. Moreover, he added, no one has completely recovered without regaining his religious faith.

Yes, there is a cure for anxiety. God! God exists. There is no substitute for Him. If He does not, existence itself is without meaning. Jesus declared this truth 2,000 years ago. There is a prescription for anxiety.

Jesus outlines His prescription in Matthew 6 by offering positive suggestions for peace of mind.

1. Change your sense of values—verse 25.
2. Accept situations that you cannot change—verse 27.
3. Live a day at a time—verse 34.

The Apostle Paul adds his prescription too. To the Philippian Christians he wrote:

1. Always be glad in the Lord—4:4.
(You can make this a way of life through His Word.)
2. Start your prayers and life each day with thanksgiving—4:6.
(This eliminates self-pity.)
3. Do something kind for others—4:5.
(Someone else is worse off than you.)
4. Use substitution—4:8.
(Think on these things.)

What a prescription! God shall mount guard over you—4:7!



Married & Happy Too?

The husband and wife were fussing furiously. The argument had become extremely heated. Finally he said to his wife, "I cannot understand why God made women so beautiful and yet so dumb!"

Her curt reply was, "That is simple. He made us beautiful so you would love us and dumb so we would love you!"

Such verbal exchanges have made some ask the question, "Married and happy, too?"

Probably no human relationship provides more potential for crisis than marriage. Even entire sanctification does not resolve all marital crises.

Unfortunately married life is not the romance that movies and TV told us about. Sometimes it is as humdrum and ordinary as turning off the lights at night and the alarm clock in the morning.

Happy marriage is no accident; it is cultivated.

There are some problem areas that increase the tensions of married life. A chief cause of marital difficulties is selfishness. Most husband-wife unhappiness can be traced to this source. Too often one or both of the mates have the attitude, "I love me but I need you!" Then, as we do with an orange, when we've squeezed all we want from it, we put the pulp in the garbage.

It is selfishness that causes a husband or wife to resent any situation requiring adjustments or inconveniences. There are definite adjustments and some of these cause inconvenience to us.

We expect a baby to kick, cry, scream, and demand its own way. But it is something else when this is the way a wife handles her husband.

You can never be happily married to another until you get a divorce from yourself! Successful marriage demands a certain death to self.

Another cause for difficulty is basic immaturity. Marriage is for adults. It is not "kid stuff." It is not simply a game to be played. If any couple is to be happily married, both must have a degree of maturity.

Immaturity will cause one to say what he thinks without regard to the feelings of others. This is a most childish habit. Big, strapping, six-foot men will sometimes think it "cute" to be rude to their wives. Like a typical "big boy" or bully, they get

a certain satisfaction from being bossy and authoritative.

Placing your marriage partner in situations that prove embarrassing and humiliating is a sign of immaturity. Be careful even about your "jokes." Immature persons find pleasure in downgrading their mates. Remember this kind of behavior reflects more on you than your spouse. Blaming your mate too quickly and too often for your circumstances is a sign of weakness.

Many divorces are granted on the grounds of incompatibility. That is just a nice legal word for immaturity.

Paul in Ephesians 5:21-31 would tell us that the secret of happy marriage is love. It must be an accommodating love. Husbands are to love their wives as Christ loved the Church "and gave himself for it" (v. 25). Mutual respect is the gist of the command in verse 21. There need be no boss in the home where love prevails!

Christ wins obedience by love, not threats and fear. This love never exercises a tyranny of control. In love, there must be a willingness to bend, to give, and to compromise. With such love, who needs a boss?

Married love should be an elevating love. Christ's love for the Church caused him to shed His blood "that he might sanctify and cleanse it" (verse 26).

Any love is false if it drags one person down at another's expense. True love lifts, elevates, and improves the recipient. If it coarsens character, weakens moral fiber, and makes deceit necessary, it is a false love.

If our love would be like Christ's, it must be a cherishing love. Men "ought . . . to love their wives as their own bodies" (verse 28). *Living Letters* puts it this way, "Since a man and his wife are now one, a man is really doing himself a favor and loving himself when he loves his wife!" (verse 28)

Another way of saying this is that one should be proud of his marriage partner. It is wrong when a man regards his wife only as a cook; the one who washes his clothes, tends his children, and irons his clothes. She is not a *permanent servant*!

Something is missing when a wife sees her hus-

band only as a kind of security and a means of living.

What a tragedy when the only thing that keeps a man and woman together is the children! There should be cherishing love.

Love should make the marriage bond permanent. God's Word declares, "They two shall be one flesh" (verse 31). Marriage was never intended to be on a trial basis. It is a permanent arrangement. How sick to speak of divorce every time there is a point of difficulty! We are one flesh when God joins us together. And "what God hath joined together, let not man put asunder" (Matthew 19:6).

Have you ever tested your love for your mate? Try it. A good test is found in I Corinthians 13.

Look first at the negative aspects of love and test yours.

1. "Love never is envious nor boils over with jealousy" (4b, ANT).
2. Love is "neither anxious to impress nor does it cherish inflated ideas of its own importance" (4, Phillips).
3. "It is not arrogant or rude" (5, RSV).
4. "Love does not demand its own way" (5, LL).
5. "It is not touchy" (5, Phillips); "not quick to take offense" (5, NEB).
6. "It is not touchy or fretful or resentful" (5, ANT).
7. "Love keeps no score of wrongs" (5, NEB).

8. "It does not . . . gloat over the wickedness of other people" (6, Phillips).

How do you measure up? What is your score rated by this standard? Do you really love that companion?

The negative standards are important, but there is the positive side. Rate yourself by the positive demands of love in I Corinthians 13.

1. "Love is patient; love is kind" (4, NEB).
2. Love is "slow to expose" (7, Moffatt).
3. "Love . . . is ever ready to believe the best" (7, ANT).
4. "If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him" (7, LL).
5. "Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything" (8, Phillips).

How easy it is to get married these days! It's easier than getting a driver's license! However, it is harder to stay married. And it is even harder to remain happily married.

The secret is love. Not the soft, sentimental love of infatuation, but a deeper love that comes from a close relationship with Jesus Christ. You can be married and happy too. But it means marriage must be a triangle: a man, a woman, and Jesus Christ.

□

■ By Ruth Vaughn

Oklahoma City

RELIGION ON THE OUTSIDE

Do you have "People You Would Like to Know"? I have.

I meet them in the grocery store, on the bus, at the five-and-ten—various places where people gather but do not have opportunity to become acquainted.

I give titles to my "People I Would Like to Know." There is "The Man with the Crooked Grin," and "Miss Dimples," and "Miss Avid Reader," who is always reading Dickens on the bus. But the one who has topped my list of "People I Would Like to Know" is "The Smiling Lady."

I met her often at the shopping center, and although we nodded in recognition that we had seen each other before, we never became acquainted. Finally one day, on an impulse, I spoke to "The

Smiling Lady" at the ribbon counter in the dime store.

After the pleasantries about the weather, I told her that, in my mind, I always referred to her as "The Smiling Lady." Her face beamed.

"Thank you," she said. "That is a lovely thing for you to say. A year ago you would not have ever called me by that title."

I sensed a story.

"I can't imagine you without a smile on your face!"

"A year ago I was one of the most unhappy persons you could ever know. My husband left me for a younger woman. Nursing the greatest hurt that can come to a woman, I spent my nights weeping

(Continued on page 18)

editorially SPEAKING

By W. T. PURKISER

Courage, Serenity and Wisdom

Each of us must find a balance between accepting as inevitable what ought to be changed, and struggling in futility against hard realities that cannot be altered.

To slip to either side is fatal. To accept as inevitable what ought to be changed is to become a floater, drifting with the tide instead of moving against it. To struggle against realities that cannot be changed is to risk the bitterness that comes from unending frustration.

It isn't always easy to tell the difference. Most of us need to pray Reinhold Niebuhr's famous prayer for courage, serenity, and wisdom: courage to change what can be changed, serenity to accept what cannot be changed, and wisdom to know the difference.

We don't want to give up too easily. The history of civilization and the history of the Church have both recorded the many times the seemingly impossible has been done by those who were either too dumb or too smart to know what "couldn't be done."

It is said that in the laboratory of the inventor of the modern television picture tube hung a little motto: "They said it couldn't be done; but he, poor fellow, didn't know that—so he went ahead and did it."

Charles Kettering is credited with saying that when he needed help with an unusually difficult technological problem he rarely turned to men of wide experience. He usually preferred a man who hadn't learned yet what couldn't be done.

Yet on the other hand, the first principle of sound mental and emotional health is to learn to accept the inevitable. There is nothing but pathos in unremitting struggle to "reach the unreachable star."

Someone wrote a parody on familiar lines:

*They said it couldn't be done,
But he with a chuckle replied
That maybe it couldn't, but he'd not be one
To say so until he had tried.*

So he buckled right in with a bit of a grin.

It was hard, and he knew it.

He tackled the thing that couldn't be done—

And he couldn't do it!

This can become a very practical matter. A great many good people have become embittered persons, unhappy and frustrated, because they were either unwilling or unable to accept their limitations.

The only way we can make the most of what we have in life is to assess it correctly. This is the wisdom behind the words of the Apostle Paul, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think: but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3).

To his servants, the master in the parable of the "talents" gave five, and two, and one. The man with two doubled what he had, but he never did have as many as the man with five.

To accept humbly but realistically the fact that one does not have the talents another has, that education and experience have fixed limits that cannot be passed, that however one may try there are some good things he cannot do—this is the way to a restful and radiant heart. One thoughtful person wrote: "To lay one's limitations as well as one's gifts before God and let Him transform inferiority into humility, this is the way to valiant, effective service. To work well in restricted circumstances is to achieve far greater success than to thresh the air in wider spheres."

It is not only in large issues but in the daily happenings of life that we need to learn serenity in circumstances we cannot change. Many who come through the major tests of faith triumphantly crumble under the nagging details of what has been called "the dailiness of life." It is sometimes easier to survive being swallowed by a whale than being almost nibbled to death by minnows.

The facts are, of course, that minor irritations become major matters when they continue over a long period of time. What cannot be eliminated

It is not only in large issues but in the daily happenings of life that we need to learn serenity in circumstances we cannot change. Many who come through the major tests of faith triumphantly crumble under the nagging details of what has been called "the dailiness of life."

must be borne with all of the grace of God that can be brought to bear upon the situation.

After all, it is the triumph of the life surrendered wholly to God to do the best we can, knowing that it is neither enough nor perfect, and to leave the results with Him. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalms 103:13-14). □

Stephen S. White

The *Herald* of April 14 carried the news story of the death of Dr. Stephen S. White. Dr. White was 81 years of age, and had been in declining health since the death of his wife, Mary McConnell White, a little over a year ago.

Dr. White enjoyed a long and distinguished career in the ministry and educational work of the Church of the Nazarene. He had served as president of Bethany Nazarene College for a short time, and taught on the campuses of Olivet Nazarene College, Eastern Nazarene College, and Nazarene Theological Seminary.

But Stephen White was best known throughout the Church of the Nazarene for his 12 years as editor of the *Herald of Holiness*, a position he held from his election in 1948 to his retirement in 1960. He was my immediate predecessor, and the office into which I came was fragrant with his beautiful spirit.

Dr. White will be remembered for many qualities. He was the holder of earned degrees from three of America's outstanding graduate schools including a Ph.D. degree from the University of Chicago. Hundreds of his students in theology across the years will recall him as a stimulating classroom teacher.

But his longtime friend and colleague, General Superintendent Emeritus G. B. Williamson, probably best summarized more than 50 years of academic, pastoral, and evangelistic ministry when he described Stephen White as "a scholar with a bowed head."

Dr. White combined a disciplined mind with a humble, radiant, and Christlike spirit. He demon-

strated again that scholarship and spirituality can be welded into a dynamic witness to the loveliness of the Lord.

When Dr. White retired as editor of the *Herald*, General Superintendent Samuel Young wrote for the Board of General Superintendents:

"Dr. Stephen S. White is a symbol of the tried and true in our church. He knows what we believe and believes it, and he knows why. He is not a closet-room philosopher. He has exposed the truth he has taught in the wide-open breezes of life, and it has always remained fresh and practical for him."

Dean Bertha Munro expressed the sentiments of those who knew Dr. White best when she wrote of him in 1960:

"When we think of Dr. White we think of his smile. That smile is what-he-is shining through: an encouraging, friendly, comforting, understanding, sometimes a brave, appealing smile—and sometimes a deprecating, self-deprecating smile. He smiles with his eyes, with his whole face.

"Whenever you have met Stephen White, your own heart was lightened and lifted. His confidence in God gave you confidence that all was well; you were ashamed of your own uncertainties.

*If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw*

*Nothing; to us thou wast still
Cheerful and helpful and firm;
Therefore to thee it was given
Many to save with thyself.*

Stephen White has gone to his soul's long home. We would not bring him back if we could—although we shall miss him, and his children and grandchildren will miss him most of all. But he has left a heritage that will live on in the hearts and minds of the thousands whose lives he touched during his earthly pilgrimage. □

and my days consumed with grief. I was unbearable to be around. Fewer and fewer of my friends braved my bitterness to come to see me. I was alone most of the time.

"One morning I was washing the front window in my usual state of gloom when I noticed the young mother across the street out on her porch washing her windows. And she was whistling!

"I stood and watched her enviously as she whistled about her work. She was happy. She was loved. She had never experienced rejection.

"I turned to go into the house, but something stopped me. A line I had learned in college came to me. 'No man is happy who does not think himself so.' Somehow that startled me into the knowledge that so long as I continued to fill my heart with self-pity and bitterness, just so long I would never have room for joy again!

"I did a lot of thinking that day," "The Smiling Lady" told me. "And by nightfall, I was ready to pray.

"Religion had never been an important part of my life. I knew nothing of its mechanics of theology, but I did believe in God. And so I spoke to Him that night. I poured out all of my hurt and grief—yes, and my bitterness. When I had finished, I buried my head on the sofa and was still.

"After a few moments, the sweetest peace I had ever known swept over me and for the first time since my husband's rejection I knew that my wound could heal. I knew that life could still be good and sweet for me.

"The next morning I decided to begin the habit of reading the Bible with my morning coffee. The verse that I opened to was this: 'Forgetting those things which are behind, and reaching forth unto those things which are before . . .' (Philippians 3:13).

"This is it! I thought excitedly. This is the thing that I need to do: forget the past with its mistakes and sorrows and look toward the future!

"I grabbed a piece of paper and began to plan my future. I resolved to begin tithing my income to the program of the church. I called my minister and asked him if there were any persons on whom I could call. I determined to begin immediately a thanksgiving list. That day (and each succeeding day) I wrote down the 10 most important things for which I gave thanks on that day.

"The tithing gave me a joy of participating in something big. The calling program I began for the minister involved me with the lives of others until I had little time to think of my own personal tragedy. The thanksgiving list started me off on each new day thrilled with God's blessings to me."

She looked at me thoughtfully for a moment. Her eyes were soft and warm. "And now you, a stranger, pay me the supreme compliment by telling me that you picked me out of a crowd to be dubbed 'The Smiling Lady.' Isn't it a miracle what God can do? From 'Sob Sister' to 'The Smiling Lady' in one short year! Amazing, isn't it?"

I could only agree. Amazing! □

Except for My List

Lord, there are so many stories
and poems
and prayers

written about Thanksgiving.

I've written a few myself.

I doubt that You're impressed
with our "gratitude once-a-year"
or turkeys . . . or Pilgrims.

I haven't learned, as well as I want to, Lord,
the art of praise—genuine and consistent.
Maybe it isn't an art; maybe it's an attitude.
For some people it's a way of life;
For others it's almost nonexistent.

Still, I'm glad Thanksgiving is on the calendar,
Or we might not stop at all . . .
But just stumble on—wanting and reaching,
Never looking back from where we have come,
Never knowing a sense of awe as we think of
the goodness of the Lord.

Anyway, Lord, here's mine.

Thank You for listening to me . . .

even when words won't come,
And sometimes when the words do come but
they are so often just words.
Your spiritual stethoscope finds my faint pulse
And, in a very real sense, there is heart massage.

Thank You for speaking to me . . .

personal
persistent
pulling . . .

And above the rushing world's din, I hear You.

Thank You for the lives of others who also have been
dipped in that fountain
and cleansed with that fire;
They touch mine, along this narrow path,
and I see You.

That's about all, Lord, except for my list.
And it's so long . . .

necessities
some comforts
love
LIFE.

With Your help, I'll spend all year . . .
telling You about my list.

By Linda Banz
Bethany, Okla.



Dr. Raymond W. Hurn

A CHURCH A DAY FOR 153 DAYS? IS IT POSSIBLE?

During the 153 days from June 1 through October 31, 1971, we will earnestly strive to plant 153 new churches in all domestic and overseas home missions districts.

**350
TARGET
CITIES!**

Our district superintendents have named 350 target cities that could be entered in 1970-71 if we had lay missionaries for the areas where we will construct the first buildings!!!



252 cities of more than 25,000 population in the United States and Canada do not have even *one* Church of the Nazarene. Many opportunities exist in great cities in Europe, Britain, Australia, New Zealand, South Africa, and in the villages in American and Western Samoa. *The needs are great !!* A great harvest will be

gathered in if we move quickly to multiply our churches in these places. Forty (40) new churches were organized in the last calendar year in our domestic districts. We can and should rise up unitedly to treble this number during the 153 days of June 1 through October 31, 1971.

RAYMOND W. HURN
Executive Secretary
Department of Home Missions

“The Department of Youth, through the Nazarene Young People’s Society, will deliver young people anyplace the church needs them . . . to do anything the church needs done.”



Paul Skiles

Selected groups of college students skilled in construction will be used this summer to remodel and refurbish existing home mission churches and parsonages. High school student work teams will also be available on some districts.



Talented college and university students will spend the summer organizing and running Pioneer vacation Bible schools in target locations where districts want to establish new congregations.



District IMPACT teams will spend part of their summer helping establish new churches as well as assisting struggling congregations. These junior and senior high school young people will be sharing their faith in park concerts, door-to-door canvassing and witnessing, in evangelistic services, and even on radio and television.

In addition to the district IMPACT organizations, many zones and hundreds of local churches have groups of young people who will spend part of their summer helping to organize new Nazarene congregations through evangelistic services and person-to-person sharing.



IMPACT is our business: “. . . channeling the energies of youth into the total evangelistic mission of the church”—NYPS purpose.

Paul Skiles, Executive Secretary
Department of Youth



Survival or Service, Which?

By K. S. Rice

"The strongest and most highly visible trend in the churches today is the shift to organize themselves and to make decision on the basis of *survival rather than service*. The primary emphasis is on internal concerns rather than on outreach to the unchurched, on ministry to members rather than on mission in the world."

This statement by Lyle Schaller was quoted by George A. Torrey in a chapter titled, "Organizing for Mission," in the new book *Toward Creative Urban Strategy*. It depicts the faltering of faith and the lack of vision characteristic of establishments rather than movements. It suggests futile activity directed inwardly rather than compassion expressed outwardly. The hand position is grasping rather than giving.

This unchristian trend is the reason churches are in trouble. Louis Cassels, U.P.S. religion writer, in an article titled, "1970, Year of Church Decline," says, "The ebbing of popular interest in religion which began to be apparent in the mid-1960's has now reached the point at which local churches and national denominations are seriously hurting."

To the extent that churches seek to serve rather than just survive, they are growing and effective. In a recent letter from Rev. Kenneth Vogt, district superintendent of the Sacramento District, he reported that every church on his district that had any kind of mission (extension) class had shown gains by profession of faith. This was true even though the outreach effort involved only a few in the class. God blessed with gains the churches with a Christlike concern that resulted in service rather than just survival.

The greatest period of numerical growth in the Church of the Nazarene was between 1948 and 1958. In this decade the denomination travailed in compassion to serve the unchurched and brought forth 1,197 new churches. This "servant spirit" was also manifest in the Sunday school yielding a record gain of 255,958 in enrollment and 133,635 in attendance. The result was another record numerical gain of 84,569 in church membership. The law of love was proved—"It is more blessed to give than to receive" (Acts 20:35b).

The history of Sunday school work has proved again and again that new classes and departments grow faster than old ones. They also do better teaching, win more souls, and provide more additional workers to reach and teach others. Of course there are some exceptions, but the principle has been proved over and over. Age in the spiritual work of Sunday schools tends toward survival rather than service.

However, a spirit of service prompted by a combination of faith and works can bring new life into an old organization. I just heard from a friend who had pastored the same church for 17 years, and a spirit of survival had set in. Then faith went into action through visitation evangelism. Fourteen people moved out to serve the unchurched people of the community. Buses were secured to provide for those who would attend but did not have transportation.

Some of the 14 visiting evangelists fell by the way, but six of them continued in spite of discouraging circumstances. Their outreach efforts brought new life into the church. The Sunday school attendance advanced from around 275 to over 500. Service had replaced survival and the old became new.

The spirit of service is contagious. One Nazarene church encouraged 60 of its members to help start a new home mission church. With this strong class of charter members the church was able to call a good, experienced pastor and the church grew rapidly. Recently this new church encouraged a group of its best members to start another new church. This church is also showing unusual growth and will probably help sponsor another. The old saying, "Like father, like son," has an application in the history of churches.

The future of the Church of the Nazarene will be directly related to our recognition of, and obedience to, Christ's teaching, "And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44).



DR. K. S. RICE
Executive Secretary
Department of Church Schools

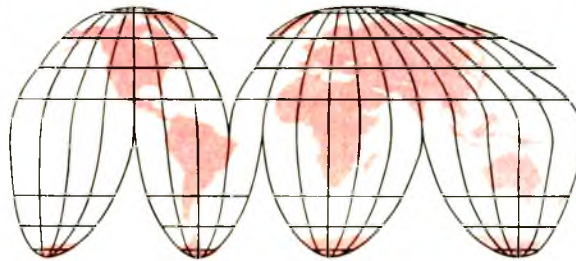
TARGET CITIES TO BE ENTERED NOW

Of the 350 target cities named by our district superintendents, many are ripe for the harvest now. We have asked the superintendents to narrow their lists down to the specified places where they

are now ready to open new work during the 153 days from June 1 through October 31, 1971. A partial list by districts follows. More names will be added to this list next month.

IMPACT TARGETS NOW!!!!

Alabama Alexander City Athens Milton, Fla.	Houston Houston Northwest Houston Southwest	Missouri Boonville Houston Perryville Poplar Bluff	North Carolina Hickory Shelby	Philadelphia Lebanon, Pa. Scranton, Pa. Vineland, N.J. Wilkes-Barre, Pa.	Sacramento Burney Chico Mantese Tahoe South Shore
Arizona East Mesa North Phoenix Show Low	Illinois Godfrey Troy	New England Tewksbury, Me. Tolland, Conn.	Northwest European Mosede, Denmark	Pittsburgh Clarion Edenborn Erie Westside Greensburg Monroeville	San Antonio San Antonio Grace
Akron Caldwell Solon Wintersville	Iowa Spencer	Nevada-Utah Battle Mountain, Nev.	Northwest Oklahoma Oklahoma City (Northeastern) (Wilshire Boulevard) (Northwest Highway)	South Arkansas Brinkley Nashville	South Carolina Mt. Pleasant
Canada Atlantic Charlottetown, P.E.I.	Joplin Ozark, Mo.			Southwest Indiana Bloomfield Sellersburg	Southwest Oklahoma Mustang
Canada Central Lindsay Sarnia Simcoe				Southwestern Ohio Cincinnati Sharonville Germantown New Lebanon	Tennessee Woodlawn
Canada Pacific Kelowna Salmon Arm Vernon				Virginia Buckingham	Washington Altoona, Pa. Bowie, Md. Keyser, W. Va.
Colorado Salida				Washington Pacific Home, Wash. Redmond, Wash.	West Texas Azle Decatur Irving
Dakota Harvey, N.D. Kadoka, S.D.				West Virginia Ripley	Wisconsin Fond du Lac Manitowoc Marquette, Mich.
Dallas Carthage Palestine Plano Winnsboro					
Eastern Kentucky Hazard					
Eastern Michigan Chelsea Marlette Oxford	Kansas City Belton, Mo. Chillicothe, Mo. Olathe West, Kans.	New Mexico Albuquerque, N.M. Los Alamos, N.M. El Paso, Tex.	Northwestern Illinois East Moline Morton	Rocky Mountain Anaconda, Mont. Gillette, Wyo. Glendive, Mont. Lewistown, Mont. Newcastle, Wyo.	
Georgia Atlanta Augusta Covington Lawrenceville Newman	Michigan Holland Kalamazoo Northeast New Buffalo	New York Brooklyn Middletown Monroe	Northwestern Ohio Toledo	Sacramento Angels Camp	
			Philadelphia Cherry Hill, N.J.		



HOW YOU CAN HELP...

- Start a prayer cell to pray for the target cities.
- Begin home Bible study groups in a spiritually needy area.
- Support district home mission programs.
- Pay the district Home Mission Budget in full.

Many young adults are volunteering to move into the target cities. Laymen with a specialty are volunteering to go for a short term to help with professional skills. Will you help? As you read

these pages, you became aware of how the entire church can and should help. Write your district superintendent or clip the form below and send it to the Department of Home Missions.

Name _____

Address _____

Marital Status _____

Number of Children _____

Vocational Plans or Training _____

I am employed as _____

I will relocate. _____ Yes _____ No

I have written the district superintendent. _____ Yes _____ No

I am interested in being a lay missionary in: _____ OR _____

City, State _____ City, State _____

I will go where the church needs me most. _____ Yes _____ No

I will be available June 1—October 31. _____ Yes _____ No

Other _____

I am interested in giving special assistance on a short-term basis only. _____ Yes _____ No

Please send a resume of talents with this form to:

Department of Home Missions

6401 The Paseo

Kansas City, Missouri 64131

EVANGELISTS' SLATES

NOTICE—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

AKIN, E. P. (C) 7111 N.W. 44th, Bethany, Okla. 73008

ALLEN, G. FRANKLIN. (C) 1208 S. Skyline, Moses Lake, Wash. 98837

ALLEN, JIMMIE (J. A.). (C) Box 559, Chandler, Okla. 74834

ANDREWS, GEORGE. (C) c/o NPH*: Hartford, Conn. (1st), May 4-8; Easton, Mo. May 10-18

ARMSTRONG, DENE. (C) 634 Damascus Ave., Springfield, Ohio 45506

ARMSTRONG, ERNEST. (C) c/o NPH*

BAILEY, CLARENCE & THELMA. (C) 1187 W. Arch St., Portland, Ind. 47371; Blue River, Wis., Apr. 28—May 9

BAILEY, CLAYTON D. (C) 298 Turill Ave., Lapeer, Mich. 48448; Bloomington, Minn., May 10-16; Minneapolis, Minn. (Spring Lake Park), May 17-23; Dayton, Ohio (Glen Road), May 25-30

BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421

BASS, MARTIN V. (C) P.O. Box 119, Payne, Ohio 45880; Willshire, Ohio, May 5-18; Westerville, Ohio (1st), May 18-23

BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413; Ottawa, Kans., May 7-16; La Porte, Ind., May 23-30

BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362; Missionary Tour (Idaho, Wash., Ore., and Calif.), month of May

BELL, JAMES & JEAN. (C) Box 776, Bethany, Okla. 73008; Grand Prairie, Tex. (1st), May 5-9; Lubbock, Tex. (Grace), May 11-16; Independence, Mo. (1st), May 18-23; Stillwater, Okla. (1st), May 25-30

BENDER, EVANGELIST PARTY, JAMES U. (C) Box 1326, Riverview, Fla. 33569; Georgetown, S.C., Apr. 28—May 9; Williamsburg, Ohio (1st), May 13-23

BERTOULETS, THE MUSICAL (FRED & GRACE). (C) c/o NPH*: St. Louis, Mich., May 4-9; Muncie, Ind. (Riverview), May 11-16; Erie, Pa. (1st), May 18-23

BEITCHER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407; Parkersburg, W. Va. (1st), May 3-9; Shelbyville, Ind. (Vine St. Meth.), May 11-16

BILLINGS, HARLEY. (C) Box 485, Jackson, Mich. 48204

BLAKE, RAYMOND A. (R) 411 Lincoln St., Brush, Colo. 80723

BOGGS, W. E. (C) c/o NPH*: Tyler, Tex. (West Side), May 4-9; Sweeney, Tex., May 25-30

BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537; Cent. Calif. Dist., May 4-9; Galesburg, Ill. (1st), May 26-30

BOLLING, C. GLENN. (C) c/o NPH*: Ironton, Ohio (Ellison), May 3-9

BOND, GARY C. (C) R. 1, Lockport, Ill. 60441

BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., #3, Alhambra, Calif. 91801; San Jacinto, Calif., Apr. 28—May 9

BOWERS, ESTEL JOE & LUCILLE. (C) 701 N. Buchanan St., Little Rock, Ark. 72205

BOWMAN, RUSSELL. (C) 314 Wetmore Rd., Columbus, Okla. 43214

BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850; Cape Neddick, Me., May 2-9

BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801; Transfer, Pa. (S.M.E.A. Bible College), Apr. 29—May 9; Danville, Ill. (Oaklawn), May 13-23

BRAUN, GENE. (C) 1708 Montego Dr., Springfield, Ohio 45503; Toledo, Ohio (WPOS Radio Station Gospel Sing), May 1; Dayton, Ohio (Knollwood), May 4-9

BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914; N.W. Ind. Dist., May 4-9 and May 11-18; Eldon, Mo., May 18-23

BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914; Racine, Wis. (Taylor), May 3-9; Auburn, Ind., May 10-18; Des Moines, Ia. (1st), May 17-23

BROWN, ODELL A. (C) 805 Sul Ross, Harlingen, Tex. 77550; Port Arthur, Tex. (Grace), May 3-9

BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901; Milwaukee, Wis. (1st), May 3-9; Gary, Ind. (Glen Park), May 10-16; Washington, Pa. (Hart Ave.), May 17-23

BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008; Effingham, Ill., May 3-9; Merrifield, Minn. (1st),

May 10-16; Wakeney, Kans. (1st), May 17-23; Salina, Kans., May 24-30

BUCKHANAN, C. D. (C) 312 Otis, Whitesboro, Tex. 76273

BUONGIORNO, D. J. (C) 4119 Goldenrod Dr., Colorado Springs, Colo. 80907

CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008

CANTWELL, LUTHER. (C) c/o NPH*: Lebanon, Ind., May 2-9; Cambridge City, Ind., May 18-23

CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320; Portage, Pa., May 9-16

CHAMBERS, LEON. (R) 3001 Lakewood Dr., R. 10, Gadsden, Ala. 35901; Fairfax, Ala., May 2

CHAPMAN, W. EMERSON. (C) c/o NPH*

CHEATWOOD, JOE. (C) R. 3, Nashville, Ind. 47448

CHIZUM, DENNIS D. (R) Box 273, Mishawaka, Ind. 46544; Rochester, Ind. (1st), May 4-9

CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; Chillicothe, Ohio (Westside), May 3-9; Hamilton, Ohio (Millville), May 10-16; Irwin, Pa. (Circleville), May 17-23; Johnstown, Pa. (Boswell), May 24-30

CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40824; Marion, Mich. (Pisgah Heights Wesleyan), May 3-9; Cincinnati, Ohio (God's Bible School Camp), May 28—June 7

CLINE, JERRY. (R) 312 W. Meade Ave., Bowling Green, Ky. 42101; Manchester, Ga. (1st), May 4-9; Glasgow, Ky. (1st), May 11-18

COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177

COLLINS, J. C. & OPAL. (C) Box 284, Morristown, Ind. 46161; Joliet, Ill. (1st), May 4-9

COOK, DON E. (C) 423 W. Main, Weiser, Idaho 83672

COOK, LEON G. & MARIE. (C) c/o NPH*: Whiting, Ind., May 4-9; Rising Sun, Ind., May 11-16; Zanesville, Ohio, May 18-23

CORBETT, C. T. (C) 459 N. Forest Ave., Bradley, Ill. 60915

COX, C. B. & JEWEL. (C) 707 Middle Dr., Woodruff Pl., Indianapolis, Ind. 46201; Columbus, Ohio (Church of Christ in Chr. U.), Apr. 30—May 9; Moncton, New Brunswick, May 10-16; Canada Atlantic Dist., May 17-23; Barrie, Ont., May 24-30; Oakville, Ont., May 31—June 6

CRASTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503; Vincennes, Ind. (1st), May 4-9; New Albany, Ind. (East Side), May 11-16; Mishawaka, Ind. (Southside), May 18-23; Gallatin, Tenn., May 25-30

CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097

CREWS, HERMAN F. & MRS. (C) c/o NPH*: Atlanta, Tex., May 3-9; Terrell, Tex., May 10-16

CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104; Ashland, Ky. (1st), May 2-9; Malden, Mass. (1st), May 18-23; Easton, Pa., May 25-30

CULBERTSON, NOLAN. (C) 4812 N. Donald, Bethany, Okla. 73008

DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Philadelphia, Pa., May 6-16; Bloomington, Ill., May 20-30

DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421; Clarks-ville, Ind. (1st), May 31—June 6

DeLONG, RUSSELL V. (C) c/o Owosso College, Owosso, Mich. 48867

DENNIS, DARRELL & BETTY. (C) c/o NPH*: Scott, Ga. (Mt. Olive), Apr. 29—May 9; Montpelier, Ohio, May 18-23; Davenport, Ia. (1st), May 25-30

DENNIS, GARNALD D. (C) 427 W. Osage, Greenfield, Ind. 46148

DENNIS, LASTON & RUTH. (C) 1733 E. Terrace, Indianapolis, Ind. 46203; Brooklyn, Ind., May 3-15

DISHON, MELVIN. (C) R. 9, Bowling Green, Ky. 42101; Somerset, Ky., May 3-9; Huntington, Ind., May 10-16; Rockport, Ind., May 17-23

DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH*: Attica, Mich. (Beulah), May 4-9; East Detroit, Mich., May 11-16; Freeport, N.Y., May 18-23; Farmington Falls, Me., May 25-30

DONOHUE, DONALD & BERTHA A. (C) 432 Carol Dr., Richmond, Ind. 47374

DUNNIE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211; Fitzgerald, Ga. (1st), May 4-9; Nashville, Tenn. (Donelson), May 10-16; Muskogee, Okla. (1st), May 18-23; Duncan, Okla. (1st), May 24-30; Waco, Tex. (South Manor), May 31—June 6

EAUSTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001

EDWARDS, E. H. (C) 506 Dena Dr., Newbury Park, Calif. 91320; Newport, Wash., May 5-16

EDWARDS, LOU. (C) 16 E. Southgate, Ft. Thomas, Ky. 41075

EMSLY, ROBERT. (C) Bible Expositor, c/o NPH*: Brad-ford, Pa., May 5-16; Brookville, Pa., May 19-30

ESTEP, ALVA O. & OPAL. (C) Evangelist & Scene-o-felt Artist, Box 7, Losantville, Ind. 47354; Canastota, N.Y. (1st), May 3-9; Woodsville, N.H., May 10-16; Green-field, Ind. (Grace), May 24-30

ESTERLINE, JOHN W. (C) 1219 M St., Reedley, Calif. 93654; St. Clair, Mo., May 3-9; Sullivan, Mo., May 10-16; St. Louis, Mo. (Golden Gate), May 17-23

EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750;

Newport, Ky., May 3-9; Huntington, W. Va. (1st), May 17-23

●FAGAN, HARRY L. (C) c/o John Phillips, R. 4, Box 99A, Waynesburg, Pa. 15370

●FELTER, JASON H. (JAY) & LOIS. (C) c/o NPH*: Alber-marle, N.C. (Wes.), Apr. 30—May 9; Elkin, N.C. (Wes.), May 10-16; Cincinnati, Ohio (Mt. Washington), May 18-23

●FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49087; Columbus, Ohio (Beechwood), May 2-9; Vicksburg, Mich. (Chapman Mem.), May 18-23

FERGUSON, JOHN R. (C) 8770 Galen Ct., Apt. C1, Thorn-ton, Colo. 80228

●FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Free-man Ave., Baltimore, N.Y. 11710; Wilmington, N.Y., May 4-9; Kutztown, Pa. (Children's Crus.), May 11-16; Buffalo, N.Y. (1st, Children's Crus.), May 25-30

●FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092; Greenville, Tenn. (1st), Apr. 30—May 9; Jasper, Tenn. (1st), May 14-23

FINKBEINER, A. J. (C) c/o NPH*: Napa, Calif., May 17-23

●FISHER, WILLIAM. (C) c/o NPH*: Roseburg, Ore. (1st), May 4-9; Redding, Calif., May 11-16; Centralia, Wash., May 18-23; Kent, Wash., May 25-30

FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211

FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Cloverdale, Ind., Apr. 28—May 9; Evansville, Ind., May 12-23; Campbellsburg, Ind., May 24-30

FORD, NORMAN K. (C) Box 46, Scottsdale, Pa. 15683; Bundla, Pa., Apr. 30—May 9; Canonsburg, Pa., May 14-23; Clymer, Pa., May 30—June 6

●FOWLER, PAUL & SANDRA. (R) c/o NPH*: Frackville, Pa., May 3-9; Andalusia, Ala. (New Providence), May 17-23

FREEMAN, MARY ANN. (C) Box 44, Ellsville, Ill. 61431; Rockford, Ill. (Parkside), May 17-23

FRENCH, W. L. (C) 1517 Pecan St., Hope, Ark. 71801

FRODGE, HAROLD C. (C) 708 Walker, Fairfield, Ill. 62837; Metropolis, Ill., Apr. 28—May 9

GARDNER, GEORGE. (R) Box 9, Olathe, Kans. 66061; Fairfield, Ia. (1st), May 3-9; Cozad, Neb., May 10-16

●GATES, KENNETH W. (C) 1621 S. Bedford Ave., Evans-ville, Ind. 47713; Lansing, Mich. (South), May 11-16

●GAWTHORP, WAYLAND AND JOAN. (C) Box 383, Mahomet, Ill. 61853; Malta, Ohio (McConnelleville), May 3-9; Summersville, W. Va., May 10-16; Kincaid, Ill., May 20-30

●GERMAN, C. DALE. (C) c/o NPH*

●GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303

●GLAZE, HAROLD. (C) 4901 Haywood, North Little Rock, Ark. 72117

●GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177; Dayton, Ky., May 2-9; Bluffton, Ohio, May 16; Cincinnati, Ohio (Blue Ash), May 23

●GORMANS, THE SINGING (CHARLES & ANN). (R) 5125 Patterson Dr., Louisville, Ky. 40219; Louisville, Ky. (Peniel), May 9-16; Clarkson, Ky., May 17-23; Louisville, Ky. (Fairdale), May 31—June 6

GRADY, DAVID. (C) 6209 N.W. 37th, Apt. 115, Bethany, Okla. 73008

GRAHAM, NAPOLEON B. (C) 1521 N. Hill Ave., Pasa-dena, Calif. 91104

GRAVATT, HAROLD F. (C) Box 427, Anna, Ill. 62906; Brodhead, Wis., May 2-9; Elyria, Ohio (North Eaton), May 12-23; Centerville, Mo. (Countryside), May 30—June 6

GRAY, JOSEPH & RUTH. (C) Evangelist & Children's Worker, 2015 62nd St., Lubbock, Tex. 79412; In Great Britain, May 1-31

●GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520; Warren, Mich., May 4-9; Sturgis, Mich. (1st), May 11-16; Rochester, Mich., May 18-23; Annapolis, Mo., May 25-30

●GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Monroe, Wis. (1st), May 4-9; Poplar Bluff, Mo. (1st), May 25-30

HADEN, C. E. (C) Sacramento, Ky. 42372; Dayton, Ohio (West Acres), May 2-9

HARDING, MARIELE. (C) Box 195, Hastings, Neb. 68901

HARRISON, CHARLIE. (C) Box 575, Seymour, Ind. 47274

HARRISON, J. MARVIN. (C) Box 13201, San Antonio, Tex. 78213; Kirksville, Mo. (1st), May 3-9

HARROLD, JOHN W. (C) 409 14th At., Rochelle, Ill. 61068; Evansville, Ind. (Victory Chap.), May 4-9; Wy-oming, Ill. (1st), May 10-16; Milltown, Ind. (1st), May 18-23; Blufford, Ill. (1st), May 23-30

●HEASLEY, JIMMY & FERN. (C) c/o NPH*: Drumright, Okla., May 2-9; Lawton, Okla. (Lawton Heights), May 18-23; Cherryvale, Kans., May 30—June 6

HEGSTROM, H. E. (C) c/o NPH*: Granite City, Ill. (1st), May 17-23

HENDERSON, DEE. (C) Box 201, Islamorada, Fla. 33036

HENDLEY, EZRA & CLEO. (R) R. 2, Vicksburg, Mich. 49097; Nashville, Mich., May 4-9

HERIFORD, RUSSELL W. (C) R. 1, Box 284, Grove, Okla. 74344

HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126

●HIGGINS, CHARLES (CHUCK) E. (C) 2668 Megular Dr., Pasadena, Calif. 91107; Sheridan, Ore., May 3-9;

- Nampa, Ida. (Franklin Rd.), May 10-16; Olympia, Wash. (1st), May 17-23; San Jose, Calif. (Central), May 24-30
- HODGE, W. M.** (C) R. 1, Box 278, Science Hill, Ky. 42553
- HOECKLE, WESLEY W.** (C) 642 Vaky St., Corpus Christi, Tex. 78404
- HOLCOMB, T. E.** (C) 9226 Monterrey, Houston, Tex. 77028; Orangeburg, S.C. (1st), May 3-9; Bamberg, S.C. (1st), May 10-16; Louisville, Ky. (Lynn timer), May 17-23; Murray, Ky., May 24-31
- HOLLEY, C. D.** (C) 529 Jessop, Lansing, Mich. 48910; Quincy, Ill., May 3-9; Shelbyville, Ill. (1st), May 10-16; Evansville, Ind. (Grace), May 17-23; Salem, Ill., May 26—June 13
- HOLSTEIN, C. V.** (C) Box 99, Vicksburg, Mich. 49097
- HOOD, GENE.** (C) c/o NPH*
- HOOT, EVANGELISTIC PARTY (G. W. & PEARL).** (C) Box 745, Winona Lake, Ind. 46590; Milwaukee, Wis. (Hampton), Apr. 28—May 9
- HOOT, W. W.** (C) Box 438, Morgantown, W. Va. 26505; McDonald, Pa., May 7-16; New Matamoras, Ohio, May 17-23; Brandonville, W. Va., May 24-30
- HOOTS, BOB.** (C) c/o NPH*: Parkersburg, W. Va. (Southside), May 4-9; Lexington, Ky. (Kenwick), May 11-16; Lisbon, Ohio (1st), May 18-23; Salem, Ohio (1st), May 25-30
- HOUESHELL, MISS L. M.** (C) Box 121, Crystal Beach, Fla. 33523
- HUBARTT, LEONARD G.** (C) R. 6, Huntington, Ind. 46750; Carbondale, Ind., May 2-9; Mahomet, Ill., May 10-16; Muncie, Ind. (Wheeling), May 17-23
- HUFF, PHIL W.** (C) 209 N. East St., Vanlue, Ohio 45890; Lakesville, Mass., May 3-9; Keene, N.H., May 10-16; Bedford, Pa., May 19-30
- HUFFMAN, RAY.** (C) 1120 Beeher, Owosso, Mich. 48867; Buchanan, Mich., May 4-9; Corunna, Mich., May 11-16; Weldman, Mich., May 21-30
- HUGHES, HENRY B.** (C) c/o NPH*
- HUNDLEY, EDWARD J.** (C) 732 Drummond Ct., Columbus, Ohio 43214; Ashland, Ohio (1st), May 7-16; Huntington, W. Va. (1st), May 17-23; Galt, Ont., May 30—June 6
- HUTCHINSON, C. NEAL.** (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
- HYSONG, RALPH L.** (C) Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050; Scottdale, Pa., May 4-9; Mechanicsville, Va. (Immanuel Hol.), May 13-23
- IDE, GLEN, JR., EVANGELISTIC PARTY.** (C) R. 2, Vicksburg, Mich. 49097
- INGLAND, WILMA JEAN.** (C) 322 Meadow Ave., Charle-rol, Pa. 15022; Akron, Ohio (Arlington), Apr. 30—May 9; Birdsboro, Pa., May 14-23; Willoughby, Ohio, May 28—June 6
- IRICK, MRS. EMMA.** (C) Box 906, Lufkin, Tex. 75901; Amarillo, Tex., May 7-9
- ISBELL, R. A.** (C) Drawer 408, Crowley, La. 70526
- ISENBERG, DONALD.** (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914; Dixfield, Me., May 4-9; Bath, Me., May 11-16; Pittsfield, Me., May 18-23
- ♦JANTZ, CALVIN & MARJORIE.** (C) c/o NPH*: Great Bend, Kans. (1st), May 3-9; Hays, Kans. (1st), May 10-16; Colorado Springs, Colo. (Southgate), May 17-23; Jerseyville, Ill., May 25-30; Sparta, Ill., May 31—June 6
- JAYMES, RICHARD W.** (C) 321 E. High Ave., Bellefontaine, Ohio 43311; Cahokia, Ill., May 5-16; Corry, Pa., May 19-30
- JETER, H. LESLIE.** (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
- JONES, CLAUDE W.** (C) R. 4, Box 42, Bel Air, Md. 21014; State College, Pa., May 3-9; Alexandria, Va., May 10-16; Ridgway, Pa., May 17-23; Endicott, N.Y., May 25-30; Islip, N.Y., May 31—June 6
- JOYCE, DICK.** (C) 30 S. Wilson Ave., Pasadena, Calif. 91104; Rumford, R.I. (Bethany), May 4-9; Mt. Laurel, N.J., May 11-16; Washington, D.C. (Grace), May 18-23
- KEEL, CHARLES E.** (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E.** (C) 511 Dogwood St., Columbia, S.C. 29205; Mountain Home, N.C., May 3-9; Athens, Ala., May 10-16; Columbia, S.C. (1st), May 20-23; Saraland, Ala., May 24-30
- ♦KEMPER, M. W. & MRS.** (C) 2810 Potter St., Eugene, Ore. 97405; Kokomo, Ind., May 2-9; Cambridge, Ohio, May 10-16
- ♦KILLEN, ALLEN R.** (C) c/o NPH*: Westland, Mich., May 3-9; Fairborn, Ohio (1st), May 11-16; Circleville, Ohio, May 17-23; Point Pleasant, W. Va., May 25-30
- ♦KLEVEN, ORVILLE H.** (C) 5926 Alessandro Ave., Temple City, Calif. 91780
- LAMAR, C. M.** (C) R. 1, Maquoketa, Ia. 52060; Coal Valley, Ill., May 10-16
- LANIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748; Wauseon, Ohio, May 5-16; Winchester, Ind. (Cong. Chr.), May 19-30
- LASSBELL, RAY.** (C) R. 2, Box 55, Brownsburg, Ind. 46112; Evansville, Ind., May 6-16; Shelbyville, Ind., May 21-30; Bethesda, Ohio (1st), May 31—June 6
- ♦LAW, DICK & LUCILLE.** (C) Preachers, Singers, & Musicians, Box 8, Bethany, Okla. 73008; La Crosse, Wis., May 3-9; Vermilion, Ohio, May 10-16; Tallmadge, Ohio, May 17-23
- ♦LAXSON, WALLY & GINGER.** (C) R. 3, Athens, Ala. 35611; Pekin, Ill. (1st), May 11-16; Jackson, Mich. (1st), May 18-23; Martinsville, Ind. (1st), May 24-30
- ♦LEICHTY QUARTET.** (C) 753 S. Wildwood, Kankakee, Ill. 60901; Brazil, Ind., May 23 (a.m.)
- LEIH, JOHN.** (C) 40936 Mayberry, Hemet, Calif. 92343
- LESTER, FRED R.** (C) 1136 E. Grand Blvd., Corona, Calif. 91720; San Fernando, Calif., May 17-23
- LIDDELL, P. L.** (C) 6231 N. Burkhardt, Howell, Mich. 48843; Fairfield, Me., May 4-9; Albany, N.Y., May 11-16; Muskegon, Mich. (Eastwood), May 18-23
- LIGHTNER, JOE.** (C) R. 11, Springfield, Mo. 65803; Hutchinson, Kans. (Peniel), May 3-9
- ♦LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind. 46514; Elwood, Ind., May 2-9; Van Wert, Ohio, May 18-23
- LIPKER, CHARLES H.** (C) R. 1, Alvada, Ohio 44802; Mason, Ohio, May 4-9; Newcomerstown, Ohio, May 11-16; West Carrollton, Ohio, May 18-23
- LIVINGSTON, J. W.** (C) c/o NPH*
- LIVINGSTON, JAMES H.** (C) Box 142, Potomac, Ill. 61865; Laonia, Wis., Apr. 28—May 9
- LONG, WILMER A.** (C) Fessenden, N.D. 58438
- ♦LUSH, RON & MYRTLEBEL.** (C) c/o NPH*: Colorado Springs, Colo. (Bible College), May 5-7; Greeley, Colo. (1st), May 11-16; Ft. Worth, Tex. (River Oaks), May 31—June 6
- MacALLEN, LAWRENCE J. & MARY.** (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035; North Syracuse, N.Y., Apr. 29—May 8; Ebsenburg, Pa., May 13-23
- MACK, WILLIAM M.** (C) R. 2, Union City, Mich. 49094; Waukesha, Wis. (1st), May 2-9; Harbor Springs, Mich. (Wes.), May 17-23
- MADISON, G. H.** (C) 6601 Meadowlawn Dr., Houston, Tex. 77023
- MANER, ROBERT E.** (C) 229 Wallace Rd., Nashville, Tenn. 37211; Columbus, Ohio (Reynoldsburg), May 4-9; Belpre, Ohio, May 10-16; High Point, N.C. (Archdale), May 17-23; Jackson, Miss. (North Side), May 25-31
- MANLEY, STEPHEN.** (C) R. 3, Box 530, Muncie, Ind. 47302; Albany, Ind., May 3-9; Jackson, Mich. (North St. Bible Miss.), May 10-16; Lynn, Ind. (Friends), May 17-23
- MARLIN, BEN F.** (C) Box 8425, Orlando, Fla. 32806; Elkins, W. Va. (1st), May 3-9; Memphis, Tenn. (Fraser), May 10-16; Youngstown, Ohio, May 17-23; Orlando, Fla., May 25-30; Donaldsonville, Ga., May 31—June 6
- MARTIN, PAUL.** (C) c/o NPH*: Newport, Ky. (1st), May 3-9; Odessa, Tex. (1st), May 10-16; Denver, Colo. (Lakewood), May 17-23; Warren, Ohio (1st), May 24-30; Ft. Worth, Tex. (River Oaks), May 31—June 6
- MAY, VERNON D. & MRS.** (C) 2643 15th Ave. Ct., Greeley, Colo. 80631; Loudon, Tenn., May 5-16
- MAYO, CLIFFORD.** (C) 516 Madison, Lubbock, Tex. 79403; Austin, Tex. (1st), May 3-9; Broadview, N.M., May 11-16
- McCLUNG, JAMES B.** (C) Rd. 1, Box 77B, Sugar Grove, Ohio 43155
- McCONNELL, FRANK R.** (R) 3711 N. Beaver, Bethany, Okla. 73008; Midland, Tex., May 1-9
- McCULLOUGH, FORREST.** (C) c/o NPH*: Rock Island, Ill. (1st), May 4-9; Pekin, Ill. (1st), May 10-16; Jackson, Mich., May 18-23; Bloomington, Ind. (Broadview), May 25-30
- McDOWELL, DORIS.** (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
- McGUFFEY, J. W.** (C) 4715 Ponderosa, Tyler, Tex. 75701; Blossom, Tex., May 3-9
- McKINNEY, MRS. EVELYN M.** (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- ♦McNUTT, PAUL.** (C) 215 W. 68th Terr., Kansas City, Mo. 64113; Concerts in Arizona, month of May
- McWHIRTER, G. STUART.** (C) c/o NPH*: Selma, Ala. (1st), May 3-9; Madison, Tenn., May 11-16; Atlanta, Ga. (Brookhaven), May 18-23
- MEADOWS, NAOMI; & REASONER, ELEANOR.** (C) Box 312, Chrisman, Ill. 61924; West Lebanon, Ind., May 5-16; Pekin, Ill., May 24-30
- ♦MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*: Cayce, S.C., May 3-9; Johnson City, Tenn. (1st), May 10-16; Granite City, Ill. (1st), May 17-23
- MEWBUORN, O. V.** (C) 1045 Brookwood Dr., S., St. Petersburg, Fla. 33707
- MEYER, VIRGIL G.** (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807; Menomonie, Wis., Apr. 28—May 9; Hudson, Ind., May 10-16
- ♦MICKY, BOB.** (C) 1501 Edison, La Junta, Colo. 81050; La Junta, Colo. (1st), May 3-9; Lamar, Colo., May 10-16; Haysville, Kans., May 17-23; Maryville, Mo., May 24-30; Continental, Ohio (Free Meth.), May 31—June 6
- MILLER, W. F.** (C) 521 Victoria Ave., Williamstown, W. Va. 26187; Meadville, Pa. (U.B. Hol.), May 5-16
- MILLHUFF, CHARLES.** (C) c/o NPH*: Dayton, Ohio, May 4-9; Grand Rapids, Mich., May 18-23
- ♦MONCK, JIM.** (C) 2561 Pohns Ave., N.W., Grand Rapids, Mich. 49504; Wichita, Kans. (Eastridge), May 3-9; McPherson, Kans., May 11-16; Newtonsville, Ohio, May 18-23; Charlevoix, Mich., May 25-30
- MOORE, C. ROBERT.** (C) R. 3, Vevay, Ind. 47043; Vevay, Ind., May 13-23
- MOORE, EUGENE.** (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008
- MOOSHIAN, C. HELEN.** (C) R. 7, Box 44, Westminster, Md. 21157; In California, month of April
- MORGAN, J. HERBERT & PANSY.** (C) 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER.** (C) c/o NPH*: Homer City, Pa., May 3-9; West Chester, Pa. (1st), May 10-16; Gallion, Ohio, May 17-23; Bell Air, Md., May 24-30
- ♦MULLEN, DAVERNE.** (C) 67 Wilestad, Newmarket, Ontario, Canada: Charleston, W. Va. (1st), May 3-9; Roanoke, Va. (1st), May 10-16; Lowell, Mass. (1st), May 18-23; Cleveland, Ohio (West Side), May 31—June 6
- ♦MYERS, DAVID J. & MRS.** (C) R. 1, Box 108-A, Logan, Ohio 43138; Nelsonville, Ohio, Apr. 28—May 9; Enterprise, Ohio (Kline Mem. Un. Meth.), May 16-23; Logan, Ohio (Pleasant Hill Un. Meth.), May 24-30
- MYERS, HAROLD LEROY.** (R) 575 Ferris, N.W., Grand Rapids, Mich. 49504; Falmouth, Mich., May 4-9; Laingsburg, Mich., May 19-23
- ♦NEFF, LARRY & PATRICIA.** (C) 825 N. Water St., Owosso, Mich. 48867; Roanoke, Va. (Grandview Hgts.), May 4-9; Bad Axe, Mich. (Missionary), May 10-16; Lansing, Mich. (1st Missionary), May 18-23; Mishawaka, Ind. (Wes.), May 24-30; Terre Haute, Ind. (Evan. Meth.), May 31—June 6
- ♦NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756
- ♦NESSETH-HOPSON PARTY.** (C) c/o NPH*: Lowell, Mich., Apr. 30—May 9; Caro, Mich. (Ellington), May 12-23; West Flint, Mich., May 11-16; Flint, Mich. (West Gate), May 25-30
- NEUSCHWANGER, ALBERT.** (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134; North Little Rock, Ark. (1st), May 3-9; Ft. Morgan, Colo. (1st), May 14-23; Cimarron, Kans. (1st), May 24-30; Lake Charles, La. (College Park), May 31—June 6
- ♦NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*: El Paso, Ill. (1st), May 13-23
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520; Monmouth, Ill., May 5-9; Rockford, Ill., May 10-16; Sallisaw, Okla., May 23-30
- ♦OLIVER, RICHARD G.** (R) 6328 Iroquois Dr., North Little Rock, Ark. 72116; Little Rock, Ark. (Cedar Lane), May 12-21
- OVERTON, WM. D.** (R) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097; Clifton Springs, N.Y., May 9-16; Bristol, Pa., May 31—June 6
- ♦PARR, PAUL G., & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525; Hutchinson, Kans. (concert), May 1; Sioux City, Ia. (1st), May 7-9; Shelbyville, Ill. (1st), May 10-16
- PARROTT, A. L.** (C) 480 S. Bresee Ave., Bourbonnais, Ill. 60914
- PARSONS, FRED W.** (C) Box 414, 100 W. Main, Bloomfield, Ind. 47424
- ♦PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*: Augusta, Ky., May 7-16; Lombard, Ill., May 18-25; Du Bois, Pa., May 25-30
- PATTERSON, ALEX B.** (C) 33520 Marshall Rd., Abbottsford, B.C., Canada; Regina, Sask. (Parkdale), May 9-16
- PENDLETON, JOHN PAUL.** (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
- PHILLIPS, GENE E.** (C) 1102 Grand Ave., West Des Moines, Ia. 50265; Dale, Ind., May 3-9; Terre Haute, Ind. (Northside), May 10-16; Chandler, Ind., May 17-23; Martinsville, Ind. (1st), May 24-30
- PHILLIPS, ROBERT E.** (C) 1065 Warkentine, Kingsburg, Calif. 93631
- ♦PICKERING FAMILY.** (C) c/o NPH*: Concerts in New England states, May 1-16; Otisville, Mich. (Richfield), May 18-23; concerts in Central States, May 24—June 13
- ♦PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832; Lima, Ohio (1st), Apr. 30—May 9; Sumner, Mich. (Center), May 14-23; Covington, Ind., May 30—June 6
- PITTINGER, TWYLA C.** (C) R. 1, Shelby, Ohio 44875; Ft. Wayne, Ind., May 10-15
- PLUMMER, CHESTER D.** (C) 515 N. Chester Ave., Indianapolis, Ind. 46201
- ♦POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*: Louisville, Ky. (Broadway), May 2-5; Louisville, Ky. (Farmdale), May 9-12; Louisville, Ky. (Southside), May 16-19; East St. Louis, Ill. (Crestview), May 23-26; Hot Springs, Ark. (Richard St.), May 30—June 2
- ♦POWELL, CURTIS L.** (C) 3262 Crimmon Rd., R. 4, Mansfield, Ohio 44803; South Point, Ohio (Sunrise), Apr. 30—May 9; Crestline, Ohio, May 10-16; Lewisberry, Pa. (Redland Valley Br. in Christ), May 19-30
- POWELL, FRANK.** (C) Box 72, University Park, Ia. 52596; Estherville, Ia., May 4-9; Shenandoah, Ia., May 11-16
- PRENTICE, CARL & ETHEL.** (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Blairsville, Ga., May 9-16; Meansville, Ga. (Pine Mountain tent revival), May 21-30
- ♦PRICE, JOHN.** (C) c/o NPH*: Siloam Springs, Ark., May 3-9

QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809: Alton, Ill. (Zone Indoor Camp), May 4-9; West Carrollton, Ohio (1st), May 18-23; Ashtabula, Ohio, May 25-30

RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542: Manteno, Ill., May 4-9

RAKEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47842

RAYCROFT, R. N. (C) c/o NPH*: Warren, Mich. (1st), May 4-9; Adrian, Mich. (Madison), May 11-16; Denton, Md. (Wes.), May 18-23; Westminster, Md. (1st), May 25-30

REICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203: Cloverdale, Ind. (1st), May 4-9; Fortville, Ind., May 11-16; Clermont, Ind. (1st), May 17-23

RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302

ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26827

RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210: Spiceland, Ind., May 5-16; Kampsville, Ill., May 20-30

RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257

SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901

SANNER, HAROLD M. (R) 2056 Queensberry Rd., Pasadena, Calif. 91104: Santa Monica, Calif. (1st), May 16-23

SCHERRER, L. J. (C) 6875 Robin Dr., Chattanooga, Tenn. 37421

SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221: Clarksville, Mich., May 3-9; Hicksville, Ohio, May 10-16

SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730: Blanchard, La., May 3-9; Bossier City, La. (South), May 16-23; Winnsboro, La., May 24-30

SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312: Warrensburg, Mo., May 3-9; Dayton, Ohio (Parkview), May 23-30; Man, W. Va., May 31—June 6

SEXTON, ARNOLD (DOC) & GARNETT. (C) 2808 S. 29th St., Ashland, Ky. 41101: Charleston, W. Va. (Campbells Creek), May 2-9; Rand, W. Va. (1st), May 16-23

SHARPLES, J. J. & MRS. (C) 41 James Ave., Yorkton, Saskatchewan, Canada

SHAVER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061: Naz. Theo. Sem. lecturer, May 1-11; Manchester, Conn., May 12-16; Lowell, Mass. (1st), May 17-23; Newport, R.I., May 24-30

SINGELL, TIMOTHY DEAN. (C) 223 S. Union St., Gallon, Ohio 44833: Mattson, Wis., May 4-9; Greenfield, Ind. (Stringtown), May 11-16; Dwight, Ill., May 18-23

SHK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117: Las Vegas, Nev., May 2-9; Brawley, Calif., May 16-19

SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043: Dale, Ind., May 4-9; Terre Haute, Ind. (North Side), May 11-16; Milltown, Ind., May 18-23; Madison, Ind. (1st), May 31—June 6

SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003: Tulsa, Okla. (1st), May 18-23

SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant

St., Tidoute, Pa. 16351: Petersburg, Pa., May 4-9; West Milfin, Pa. (Pittsburgh Terr.), May 11-16; Coraopolis, Pa., May 18-23; Lowville, N.Y., May 25-30

SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276

SNELLENBERGER, L. B. (C) 1920 E. University, #3, Tempe, Ariz. 85281

SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507: St. Johns, Mich. (1st), May 4-9; Grand Lodge, Mich. (1st), May 10-16; Dayton, Ohio (Daytonview), May 18-23

SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210: Lithopolis, Ohio (1st), May 5-16; Cincinnati, Ohio, May 18-23

STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008: Defiance, Ohio, Apr. 28—May 9; Nevada, Ohio (Pil. Hol.), May 13-23; Akron, Ohio (Copley), May 26—June 6

STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915: Cedarburg, Wis., May 2-9

STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337: Caruthersville, Mo., May 2-9

STEPHENS, KEN. (R) c/o NPH*: Fulton, N.Y. (1st), May 3-9

STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901: Appleton, Wis., Apr. 28—May 9

STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503: Baraboo, Wis. (1st), May 3-9; New Carlisle, Ohio (Medway-Parkway), May 10-16; Mansfield, Ohio (McPherson St.), May 17-23; Ostrander, Ohio (Meth.), May 24-30; Cedarville, Ohio May 31—June 6

SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914: Port Huron, Mich. (North Hills), May 3-9; Lansing, Mich. (South), May 10-16; Grove City, Ohio (Darbydale), May 18-23

SWISHER, CONNIE L. (C) R. 2, Box 462, West Columbia, S.C. 29169

TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410

TAYLOR, EMMETT E. (C) c/o NPH*: Lufkin, Tex. (Bethel), May 4-9; Ada, Okla. (Arlington), May 11-16; Custer, Okla., May 18-23

THOMAS, FRED. (C) c/o NPH*: Ferguson, Mo., May 3-9; East Chicago, Ind. (1st), May 10-16; East Tawas, Mich., May 18-23; Ashtabula, Ohio (1st), May 25-30

THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315

TODD, CHESTER F. & MARJORIE. (C) c/o NPH*

TOMPKINS, JOE LEE & MRS. (C) Box 287, McCrory, Ark. 72101: Ft. Smith, Ark. (Southside), May 3-9; Searcy, Ark., May 10-16; Jackson, Tenn. (1st), May 18-23; North Little Rock, Ark. (Rose City), May 24-30; Benton, Ark. (1st), May 31—June 6

TOSTI, TONY. (C) Box 1843, Prescott, Ariz. 86301

TRIPP, HOWARD M. (C) c/o NPH*: Cayce, S.C., May 3-9; Nashville, Tenn. (Donelson), May 10-16; Muskogee, Okla. (1st), May 17-23; Duncan, Okla., May 24-30; Waco, Tex. (S. Manor), May 31—June 6

TURBYFILL, M. L. (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008: Midwest City, Okla., May 3-9

UNDERWOOD, G. F. & MRS. (R) Box 150, Shadyside Cir. Ct., Warren, Ohio 44483: Otter Lake, Mich., May 4-9; Freedom, Ind., May 11-16; Nauvoo, Ala., May 18-

23; Oneonta, Ala., May 25-30

WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115: Springfield, Ill. (1st), May 4-9; Rochester, Mich. (1st), May 18-23

WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228

WALKER, LAWRENCE C. (C) c/o NPH*: Warren, Ohio (Morgandale), May 4-9; E. Detroit, Mich. (Huron Park), May 11-16; Newburg, N.Y., May 25-30

WALKER, W. B. (C) 8700 N.W. 34th Bethany, Okla. 73008

WALLACE, J. C. & MARIE. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299: Covington, Ky. (1st), May 4-9; Greensboro, N.C. (Rolling Roads), May 18-23

WALLS, LYNDON A. (C) 192 Woodcliff Dr., Columbus, Ohio 43213

WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Durand, Mich., May 4-9; Indianapolis, Ind. (Ray St.), May 13-23; Crothersville, Ind., May 27—June 6

WARNE, RAY E. (C) Box 333, Dillonvale, Ohio 43917

WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712

WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937: Pablo, Mont., May 23-30

WEST FAMILY, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907: Milwaukee, Wis., May 4-9; Harrisburg, Pa., May 14-23; Bluefield, W. Va., May 24-30

WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836

WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061: Garnett, Kans., Apr. 28—May 9

WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110

WILLIAMS, EARL C. (C) c/o NPH*: St. Croix Falls, Wis., Apr. 29—May 9; Brainerd, Minn., May 13-23

WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008: Laverne, Okla., May 3-9

WOLPE, JOSEPH P. (C) 4537 Beatty Dr., Riverside, Calif. 92506: San Bernardino, Calif. (East), May 16-23

WOODRUFF, ELMER & BONNIE. (R) 722 Dover Dr., Independence, Mo. 64058 (Entering full-time)

WOODWARD, GEORGE P. (C) 68 Bristol Ct., Hamilton, Ohio 45013: Cincinnati, Ohio (Chase Ave.), Apr. 30—May 9; London, Ohio, May 14-23; Morrow, Ohio, May 28—June 6

WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042: Columbia, S. America, month of May

WYRICK, DENNIS E. (C) c/o NPH*: Hurricane, W. Va. (Teays Valley), May 3-9; Toledo, Ohio (Chapman Mem.), May 10-16; St. Albans, W. Va., May 17-23; Danville, Ky., May 24-30; Louisville, Ky. (Fairdale), May 31—June 6

YOAKUM, BEATRICE. (C) 308 W. Jackson, Medford, Ore. 97501

YOUNGER, I. F. (C) c/o NPH*: Auburn, Ind., May 10-16

ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031: Kenosha, Wis. (1st), May 3-9; St. Charles, Ill. (1st), May 13-23; Holt, Mich., May 24-30

ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302: Dresden, Ohio, May 9-16

CNC PLANS EXPRESS CONFIDENCE IN THE FUTURE

The reelection of Dr. A. E. Airhart to a five-year term is an expression of the unanimous confidence the board of governors of Canadian Nazarene College, Winnipeg, Manitoba, Canada, have in the capable and dedicated leadership of the president. Dr. Airhart is completing 10 years in the office.

With the new campus now firmly established in Canada's central city, Winnipeg, and the details pertaining to the old Red Deer campus out of the way, the board of governors, meeting at the college March 1-3, took dramatic steps in placing new emphasis on current financial matters and academic plans for the new decade.

The 1970-71 fund-raising cam-



Dr. Airhart

paign will stress current financing to assist in progressive moves in academic planning, which will involve better salaries, new faculty members, and aid for the library. The goal is to have accredited work in liberal arts.

The board of governors gave

heartly endorsement to the plan to have Dr. and Mrs. A. E. Airhart spend several months visiting the zone, encouraging cash gifts for current income and debt service, wills and deferred gifts, student recruiting, alumni meetings, laymen's meetings, and pastors' seminars. It is expected that Dr. and Mrs. Airhart will travel by car and house trailer and be able to contact most of the churches in Canada.

The availability of the president to render this kind of service has inspired the imagination of the board of governors, and will challenge the dedication and the giving of Nazarenes throughout the zone. The spirit and plans of the president and board also assure us that the future of CNC "is as bright as the promises of God."—BRUCE T. TAYLOR, *chairman of the board.* □

NEW CHURCHES: BASIC EVANGELISM

Evangelism is, in a very real sense, the whole church doing whatever it can to reach and win lost souls to Jesus Christ. Winning souls to Christ and conserving them for Christ is building the kingdom of God here on the earth.

Whatever else we say or do, this is the main business of the Church. This is the commission and command of Jesus Christ, our Lord and Master!

There are many methods; but winning the lost to Christ, and conserving them for Christ, and training for winning others to Christ is our task and assignment!

There are many ways or forms of evangelism—

- personal witnessing, which comes face-to-face with a needy soul;

- evangelistic mass meetings, which include the traditional revivals, and we must continue to have such;

- other specialized types of reaching the lost—shade-tree evangelism—house-to-house calling—ghettoes—inner cities—wayside evangelism;

- and the summer camp meetings, which are absolutely irreplaceable!

- there are Sunday school classes furnishing us untold and unlimited opportunities for soul winning;

- NYPS and other related opportunities which must not be overlooked for evangelism;

- and regular church services, which offer the pastor almost constant and unlimited opportunities for evangelistic preaching and appeals!

These are all highly profitable areas for evangelism, and must be utilized to the fullest if we even approximate the will of God for us in this, our day!

But there is also another great and important area for permanent evangelism, namely, the organization of new churches. This is basic. This is fundamental. This is all-important.

We must establish more light-houses for those who sail the dark, troubled seas of life! We must build more bases for our operation in trying to "rescue the perishing, [and] care for the dying."

If the local church is the hub and center of our operations—and it is—then we must build more of them!

The local church is the center from which we go out to win lost men, women, and children to Jesus Christ. But it is also the training center

where we bring the new Christians for shelter, for soul food, for guidance, and for the training of an ever enlarging army for our Lord and Master! For "the work of evangelism is never done until the evangelized become evangelists." We must train thousands of lay people for soul winning!

Because the local church is so basic and fundamental to the entire work of Christ, we congratulate Dr. Raymond Hurn and the Department of Home Missions for challenging us to organize 153 new churches from June 1 to October 31, 1971. This can be done if Nazarenes at all levels of leadership decide to do it! Lay Nazarenes all over the country are famishing for a challenge that calls for heroic and worthwhile service in Kingdom building! *They thrive on such, but they languish without it!*

The foundation for all of the methods of evangelism is the local church. Therefore it is essential that we broaden our operational base by organizing more new churches! Every new church organized provides a base for evangelistic outreach, but also a "home base" for conserving the fruits of our evangelism!

Think what it will mean if we organize 153 new churches, as challenged to do. It would give us:

- 153 additional pastors put to work

- 153 additional Sunday school superintendents put to work

- 153 additional NYPS presidents put to work

- 153 additional NWMS presidents put to work

- 765 additional Sunday school teachers put to work

- 1,530 additional other church officers put to work

- 2,907 (approximately) additional local officials put to work

- plus scores of youth for our colleges, from which would come candidates for the ministry and missionary work.

It would seem reasonable to estimate there would be a minimum of 3,500 members in these 153 new churches the first year, with the possibility of doubling in two years!

Given an average opportunity in an average location, these 153 new churches could record approximately 15,000 persons won to Christ and the church by 1980—the end of our current "Decade of Impact"! And what is more, Nazarenes could and should organize 1,000 new churches between now and June of 1980! This would enable us to account for perhaps 100,000 of our goal of 500,000 persons to be won to Christ and the Church of the Nazarene on pro-

fession of faith by the General Assembly of 1980.

This does not attempt to account for the value of local real estate that would have been acquired. This would be some of the smartest evangelizing we could do. It seems the Master might say to us, "These ought ye to have done, and not to leave the other undone."

If some question the wisdom of organizing more new churches, simply because we have many small churches already, let them search the records of districts where home missions have been pushed and new churches have been organized. I think the record will show that *several new churches can grow at the same time without hindering another one from growth*. Hence total growth for the district and the denomination and for the glory of Christ!

Dr. Roy F. Smee, known for his burden and vision for home missions, used to say, "The best invested dollar in the church is the home missions dollar." To which I say, "Amen!"

Let Nazarenes everywhere arise and accept this new and immediate challenge! While 153 new churches in five months is a challenge—it is not out of reach. It can be done. We may need to tune our motors, and tighten our machinery. There must be no lost motion—no loose belts slapping and sagging! Let every operator take up the slack, start his district motor—and finally shift that gear! We can move this challenge over into reality and accomplishment.

- We have the population (power).

- We have the money power.

- We have the Spirit's power.

- We have the manpower.

- What we *desperately* need is *willpower!*

Reader, will you assist your leaders on every level? You may be the balance of power between success and failure! You are important in this holy business.

Onward, then, Dr. Hurn and the Department of Home Missions, in your effort to evangelize through the organization of 153 new churches in the next five months! Victory is possible!—JOHN L. KNIGHT, *Department of Evangelism*. □

NAZARENE CAMPS

May 3-6, CENTRAL CALIFORNIA. Bethel Temple, 4665 N. First St., Fresno, Calif. 93726. Edward Lawlor, evangelist. Jim Bohi and teen choir, singers. W. H. Deitz, district superintendent.

FACT, FICTION AND POSITIVE THINKING

It is a fact that home mission churches are still the area of our greatest productivity. By productivity, I mean persons brought into the church by profession of faith, as related to per-dollar costs and church membership.

According to the 1970 statistical charts, it takes *eight* members to produce *one* profession of faith in the home mission church. In the small, self-supporting church it takes 13. In the middle-sized church it takes 17. In the largest church it takes 20.

In dollar costs per profession of faith, we have the same regression. Starting at \$2,540 in the small, self-supporting church, we move to \$3,026 in the middle-sized church, to \$3,901 in our largest churches. From our statistical record, the dollar cost in the home mission church is \$1,597, although I recognize that there may be expenditures for home missions that do not get into our statistical tabulation.

It is a fact that we have some dynamic large churches, *and need many more!* And I believe that God will give us many more as we multiply staffs and increase the size and versatility of our buildings and ministries. But the burden of proof must remain with the large church to be productive in souls brought into the fellowship.

It is a fiction that starting more churches decreases the size of the established churches in the area. It is the spirit and the vision that determine the size. It is a fact that in the areas where we have the most churches we tend also to have our largest churches.

The surest way to grow a mother church is to establish satellite churches around it. If the small church will boost the mother, and the mother church will reciprocate, we will not allow the spirit of envy or jealousy to destroy us. But both will be marvelously productive.

Let's go positive in our thinking. *It is easier to start churches now than it used to be.* Listen to a voice from the past. "Having no home missionary money, I went to the bank and borrowed it myself. I paid the rent on the hall, utilities charges, advertising, and the room and board for the four husky Pasadena quartet boys for the month's campaign. At the close of the campaign the organization was finally consummated. I'm still paying interest on that money, but the dividends to the

Kingdom are far greater than anything it cost me personally" (the late Dr. Roy F. Smee). I believe the way we are doing it now is easier and better. But let's do it at any cost.

Let's go positive in our thinking. *New churches quickly become self-supporting.* In from five to seven years new churches will assume the existing indebtedness and will have paid back the original investment in district and general budgets. There are exceptions to this, but we must not let exceptions distort the whole picture and thus turn our denomination negative toward the starting of new churches. Growing denominations have always started many new churches. Slowing denominations have quit multiplying their units.

Let's go positive. *New churches are productive in souls per dollar cost and per member investment.* Spirit-filled, sacrificial, trained young men coming from our seminary, Bible College, and in some cases direct from our colleges, are ready to tackle home mission work. As laymen in local churches and as district leaders, let's give them a chance.

This is our best day of opportunity. In the continental United States NOW, we can literally go anywhere and find open doors. It may not be that way long. Our doors could close on some mission fields. The lights are green. Drive on!—KENNETH VOCT, *Sacramento district superintendent.* □

OF PEOPLE AND PLACES

A FIFTIETH WEDDING ANNIVERSARY was observed by Mr. and Mrs. Willie W. Eade of Charleston (S.C.) West Ashley Church on January 2. A reception given in their honor was hosted by their children, and the couple were presented a money tree.

The Eades have 12 children, 38 grandchildren, and 16 great-grandchildren. □

Mr. and Mrs. Eade



DANBURY (CONN.) FIRST CHURCH recently celebrated its sixtieth anniversary. The church was organized November 22, 1910, and its first pastor, Rev. Lillie Henderson, served 27 years before retiring from the active ministry.

The growth pattern in recent year has shown a healthy increase. The present pastor, Rev. Ronald Max Adams, participated with a long-time member, Mr. Everett Becker, in cutting an anniversary cake. The local newspaper gave photo coverage of the event. □

(Continued on page 34)

Choral Choir Arrangements for

PENTECOST SUNDAY May 30

No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this anniversary day?

Any of these 9 meaningful numbers will prove a blessing to your choir and congregation alike. All arrangements are SATB.

AN-1149	LET THE FIRE FALL	By Floyd W. Hawkins	15c
AN-1130	LET THY MANTLE FALL ON ME	By Floyd W. Hawkins	20c
AN-1145	LET THY MANTLE FALL ON ME	Arr. by Paul Mickelson	20c
AT-1001	OLD-TIME POWER	Arr. by Jerry Kirk	25c
AT-1002	PENTECOSTAL MEDLEY	Arr. by Hope Collins	23c
AN-1602	THE COMFORTER HAS COME	Arr. by Eleanor Whitsett	25c
AN-2221	THE DAY OF PENTECOST	By Floyd W. Hawkins	30c
AN-1129	WAITING ON THE LORD	Arr. by Harold J. Smith	20c
AT-1017	YE SHALL BE WITNESSES	By Jerry Kirk	25c

Examination copies are available to any choir leader requesting them. Send for them RIGHT AWAY, so the arrangements most suited to your choir can be ordered in ample time for rehearsals. Your choir will want to sing selections in both morning and evening services.

NAZARENE PUBLISHING HOUSE

To prevent is easier than to put out:

WORKING WITH THE DRUG PROBLEM

*An interview with Elmer Woodruff
as reported by G. Glenn Hunt, Shawnee Mission, Kans.*

"How did you become a narcotics officer?"

"What made you stop being a narc?"

"Why did you believe that drugs are a problem for us in the Church of the Nazarene?"

Participants in revivals, camps, workshops, youth services, and just casual acquaintances have put these and other questions to Elmer Woodruff as he and his wife, Bonnie, have reached out with music of trombone, piano, organ, and voice to aid others in lending "Hands That Care."

Elmer, a six-foot-two-inch, crew-cut man who has the appearance of a guard on a professional football team leaned back in his chair as the tape recorder was started, smiled as the take-up reel started to spin, and then replied: "To take the last question first . . . during this period of civilization's material prosperity, increased leisure, broadened education, and social unrest"—here a quizzical smile creased his face slightly—"some avant-garde sections of Western society have felt a renewed need to explore the limits of human personality and experience."

"What does this have to do with drug abuse?" the reporter interjected.

Woodruff leaned forward, elbows on his knees, and answered, "Drugs—especially in their abuse—seem to be an effective shortcut for that purpose. The mass media have rapidly

disseminated what might otherwise have remained a merely local, isolated idea."

"But has drug abuse become such a critical problem that the Church of the Nazarene in its outreach should be concerned with it?" the reporter asked.

Elmer clasped his hands and looked at the tape recorder with its slowly revolving reel. "According to statistics I have gathered in law-enforcement courses concerned with drug abuse as well as information from the FBI, 90 percent of our crime problems today are directly related to drugs and/or alcohol. All or more of this percentage is related to drugs."

Woodruff then elaborated: "Drugs are a problem in our world, our church, our schools—because during this past two decades there have been discoveries of new and more powerful drugs. From the earliest days of human history extracts from some plants have been used to alter man's perceptions and feelings. Some of these effects are so bizarre they provide an escape from the dull or terrifying reality of everyday life. They have been, therefore, valued in some religions and rituals as bridges to other worlds—as indeed they are used today. Actually we could say in many cases they are used as a substitute for true religious experience. All of this has led to understandable public concern over the abuse of drugs."

At this point the reporter interrupted. "Let's consider the question why you think drugs are a problem for us in the Church of the Nazarene?"

Here Mr. Woodruff settled back in his chair as he said, "Immunity from affliction of drug abuse is lacking in today's society. Most of those bombed with drug addiction are seeking what they don't have."

"The neglectful attitude of the parent—whether the neglect is brought about by alcohol or things within the church outside of the children—a broken home from the upper-, middle-, or lower-income classification can bring about a try for 'love' in the drugged world."

"In today's society it's not unusual to find the family has broken down . . . Mom works, Dad works . . . the baby-sitter sits with other babies, so the child finds a friend in his peer group who says, 'Join us; let's all get together,' and thus the social pressure justifies his trying the narcotics route."

"Part of the young people's use of drugs is as a challenge to the morality of a society that accepts the excesses of alcohol and makes both governmental and private profit from nicotine."

In response to the question, "When did you decide to be a 'narc,?' " Elmer said, "After working in the furniture business with my father, I worked in the fire prevention detail of the fire department in Orange County, California."

"When I moved to Bentonville, Ark., there were no opening in the fire department, so I took a position in their police department. I was later chief of police in Cave Springs, Ark., and from there I moved to Colorado County in Texas, where I was a combination dispatcher-inves-



Mr. Paul Skiles, executive secretary, Department of Youth, examines drug-abuse items easily accessible to young people and children in our society.



Mr. Elmer Woodruff, Nazarene song evangelist, tells how his work as a law-enforcement officer made him aware of the problems of drug abuse in our society.

tigator connected with the detection unit; and we were concerned with drugs.

"Then I became aware that drugs and crime were not just a ghetto problem or a concern of just the 'twilight zone' of the criminal world.

"Simultaneously, I became aware that maybe the majority should not be so silent. So I became an undercover agent and working among those who supported the narcotics habit by stealing, prostitution, shoplifting, or armed robbery.

"I became acquainted with those who spent \$40.00 to \$275 a day on drugs, and that's all they did. To all appearances that they were aware of, I did the same things they did."

"Would or could any of the addicts shake the narcotics habit by a 'cold-turkey' withdrawal?" the interviewer asked.

"Yes," was Mr. Woodruff's reply. "This withdrawal miracle does occur. But usually it is through personal evangelism of the addicted individual.

"The thing that really made me stop being a narcotics agent was the tailgating of the car I was driving by a fellow who had been drinking. From that car accident I received a broken neck and a back injury.

"Being laid up in the hospital and

at home, I began to reread my Bible and consider how perhaps with my life I had turned my back on the Lord.

"To make a long story short, I was reclaimed. I promised the Lord I would answer a call to Christian service I had really been battling against since my youth.

"My wife, Bonnie, agreed that she and our daughter and son would help me to complete training at the Nazarene Bible College in Colorado Springs.

"While there I worked with a senior high school Sunday school class. This drug thing kept coming up. Bonnie and I became more certain that drugs were a potential problem in our church and our schools as well as our whole world.

"Consequently, we have dedicated our outreach through the music of my wife's piano and organ artistry and my own singing and playing trombone to help others reach decision for Christ.

"Our workshops are for pastors, youth leaders, and just 'rapping'—to use the vernacular for conversing with young people.

"My experience with the fire department taught me that it's much easier to prevent a fire than to put out a fire." □

Some of the materials in Mr. Woodruff's display case



ANNOUNCEMENT

Mrs. Maridel Aycock Harding expresses thanks and deep appreciation for all the expressions of kindness at the death of her late husband. She is now returning to full-time evangelism. Her health is much improved and she is expanding her present restricted slate immediately. She is maintaining her mailing address at Box 195, Hastings, Neb. 68901.

Recommendations

Rev. D. R. Dunn, pastor of the Church of the Nazarene at Vermilion, Ohio, is entering the field of evangelism August 1, following Central Ohio district assembly. He may be addressed at 477 N. Main St., Vermilion, Ohio 44089.—Harvey S. Galloway, Central Ohio district su-

perintendent.

This is to recommend Evangelist Joseph E. Thomas, Box 591, Selma, Calif. 93662, for revival meetings.—W. H. Deitz, Central California district superintendent.

Evangelists' Open Dates

David J. Myers, Rte. 1, Box 108-A, Logan Ohio 43138, has some open dates in the fall of 1971 and some dates available in 1972.

H. Leslie Jeter, 7030 S.W. 27th Ct., Hollywood, Fla. 33023, has some open dates.

MOVING MISSIONARY

Miss Rose Handloser, P.O. Box 15, Acornhoek, E. Transvaal, Republic of South Africa.



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

May 2—"This 'Mini' Age"

May 9—"The Woman No One Can Forget"

DISTRICT ASSEMBLY INFORMATION

CENTRAL CALIFORNIA, May 5-6. Bethel Temple 4665 N. First St., Fresno, Calif. 93726. Host Pastor: J. Paul Alexander. General Superintendent: Dr. Edward Lawlor.

MISSISSIPPI, May 5-6. Church of the Nazarene, 312 Hwy. 98, McComb, Miss. 39648. Host Pastor: Bill Jetton. General Superintendent: Dr. Samuel Young.

NORTHWEST, May 5-6. First Church of the Nazarene, W. 708 Nora, Spokane, Wash. 99205. Host Pastor: James D. Tapley. General Superintendent: Dr. V. H. Lewis.

PHILADELPHIA, May 5-6. Church of the Nazarene, 1300 Columbia Ave., Lansdale, Pa. 19446. Host Pastor: Russell E. Lewis. General Superintendent: Dr. George Coulter.

WASHINGTON PACIFIC, May 5-6. First Church of the Nazarene, 930 E. James St., Kent, Wash. 98031. Host Pastor: Ramon Vanderpool. General Superintendent: Dr. Orville W. Jenkins.

ALABAMA, May 12-13. First Church of the Nazarene, 923 Graymont Ave., Birmingham, Ala. 35204. Host Pastor: Robert Anderson. General Superintendent: Dr. Samuel Young.

ARIZONA, May 12-14. Phoenix Biltmore, 5604 N. 24. Host Pastor: Crawford T. Vanderpool. General Superintendent: Dr. Orville W. Jenkins.

CANADA PACIFIC, May 13-14. First Church of the Nazarene, 998 E. 19, Vancouver, British Columbia, Canada. Host Pastor: Warren Boyd. General Superintendent: Dr. Eugene L. Stowe.

LOS ANGELES, May 14-15. Bresee Church of the Nazarene, 1480 E. Washington Blvd., Pasadena, Calif. 91104. Host Pastor: T. E. Martin. General Superintendent: Dr. Edward Lawlor.

MOVING MINISTERS

Lamoyne L. Cox from Astoria, Ill., to Urbana (Ill.) First.

William Dodd from Miami Beach (Fla.) North to Orlando (Fla.) Colonial.

Fred Ferraez has not moved from Columbus, Miss.

Larry D. Hancock from Willcox, Ariz., to Tucson (Ariz.) Palmdale.

Charles M. Jaques from Cortez, Colo., to Limon, Colo.

J. L. Killgore from Glasgow, W. Va., to Doylestown, Ohio.

Charles Lambert from Batesville, Ark., to Van Buren, Ark.

Harold R. Morgan from Sapulpa, Okla., to Springfield, Ill.

Myron Richey from Allentown (Pa.) First to Bridgeton, N.J.

William H. Roddy from Franklin Furnace (Ohio) Plymouth Heights to Paducah, Ky.

Richard W. Scharn from Grover City, Calif., to Sierra Madre, Calif.

William L. Scott from Cape Elizabeth, Me., to associate minister, Elkhart (Ind.) First.

Robert R. Shatto from Richmond, British Columbia, Canada, to Yreka, Calif.

Myron G. Wise from Cleveland (Ohio) Richmond Heights to Alliance, Ohio.

"They Cared, They Shared They Dared"

"You couldn't recognize who's pastor." These were the words of Pastor Bill Burch as he witnessed to the leadership of the Holy Spirit in the activities of the Long Beach (Calif.) First Church.

The church has three Sunday school sessions, two morning worship services, and an evening service with nearly always 500 people present.

Pastor Burch invited me to attend the men's Wednesday morning prayer meeting about three weeks ago. Deputation services had made it impossible until March 24, 1971. My family had been finding the fellowship of this church warm and uplifting while Dad had been present-

ing Brazil to Nazarenes across the country.

Over a quickie breakfast, Pastor Bill Burch filled me in on what I had already heard concerning his people's response to the missionary challenge presented by Dr. Paul S. Rees and Dr. Paul Orjala.

The third Sunday morning, March 14, was the pastor's opportunity to assure his people that God abides, provides, and guides the congregation that believes in world evangelism.

Promises for systematic giving for missions, under the sweet moving of the Holy Spirit, were made by a total of 231 people: 24 children promising to give \$455 for missions; 41 junior and senior highs promising \$2,696 for missions; 13 college students promising \$2,705 for missions; and 153 adults promising \$81,210 for missions.

A total promise by faith of \$87,066 for world missions! Not one dollar of this money was for debt reduction, salaries, or any budget of the local church's program. It is 100 percent for world evangelism.

My question to Pastor Burch was simply, "How much of this miraculous response for missions can be attributed to the spirit of revival in your church?" His reply was, "It is

a part of the whole moving of the Holy Spirit upon the church."

Then Pastor Burch told me with tears in his eyes how he began the Sunday evening service with an overflow attendance by reading the poem "Divine Assurance."

Before giving his message he asked one lady to testify. Her testimony was that God had cured her of cancer. Others were interviewed; testimonies were given; the choir sang "I Believe in Miracles"; the Shoremen quartet continued with "He Touched Me." Then it was that the long altars were filled with seekers; the front benches would not hold the overflow—people were praying throughout the church.

The Long Beach Nazarenes care that millions have never heard of salvation through faith in Jesus Christ. They are sharing in systematic giving with enough money this year to operate a mission field. They are daring to trust God to help them give more for missions than three times their announced goal of \$25,000 by proving the spiritual principle of systematically giving by faith.

NAZARENES CARE!

NAZARENES SHARE!

NAZARENES DARE!—CHARLES W. GATES, missionary on furlough from Brazil. □

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The Northwest European District met in Copenhagen, Denmark, March 10-11 for their assembly. Dr. and Mrs. Samuel Young were the assembly guests and leaders. Following the first service, the Youngs joined the people in celebrating the district's third birthday.

District Superintendent Ray Lunn Hance reported a year of spiritual and numerical advancement. He compared the district to a new plant, declaring that it must take root downward before it can bear fruit upward.

During the year the Haarlem, Holland, congregation was blessed with a new church building. It is a temporary structure which will be used in future home mission works in Holland.

Focus was centered on the new year, which will include the district's first youth camp. There will be the organization of a new church in Mosede, Denmark. Remodeling plans for the Rodovre, Denmark, church will be secured. A decision will be made as to where the second church in Holland will be planted.

The following individuals were elected to the district advisory board: Pastor C. Holleman, Pastor F. Morley, Dr. de Vries, and Mr. Eli Petersen.

This new and growing district continues to support and practice the theme: "A CLOSE-VIEW OF CHRIST AND A LONG-VIEW OF HIS WORK."—Ray Lunn Hance, reporter.

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MIRACLE CHURCH IN THE NORTHEAST

"Some have called it a miracle for the Northeast," according to Rev. Kenneth Pearsall, district superintendent of the New England District.

The home mission church in Dalton, Mass., not yet five years of age, has given birth to a new home mission church in Great Barrington, Mass.

Almost five years ago Rev. Ernest Smith, who was pastoring on the Maine District, got a burden for a new Nazarene church in western Massachusetts. The district home mission board, realizing that this area was a neglected area, since the Springfield church was the farthest church in western Massachusetts, gave approval for the new endeavor.

In the fall of 1966 the Dalton church was organized. Many friends were made in the surrounding towns as a result of the local church radio program and the extensive nursing home program.

In the fall of 1969, Rev. and Mrs. C. Alexander were appointed to the Great Barrington area to start a new

church. Services were conducted in homes and a nursing home.

The district advisory board approved the purchase of a 150-year-old house that was once the Sedgwick Institute for Boys near the center of town. A loan of almost \$10,000 was made possible from the Home Mission Revolving Fund, and a first mortgage was secured for the remainder.

Renovation began almost immediately and the dwelling now provides a chapel, an apartment parsonage, Sunday school rooms, and an income apartment. The new church is paying the mortgage payments and the district is paying for pastoral assistance.

Although the Dalton church gave two families for the organization, the mother church has not been hindered. On Thanksgiving Sunday the Dalton church gave over \$1,000 in the world missions offering.

It is a "miracle," the birth of a new church by a home mission church, and continued growth of the mother church. The "mothering process" does not weaken, but rather it "strengthens" the mother church

when all unitedly display the spirit of Christ.—DR. R. W. HURN, *executive secretary, Department of Home Missions.* □

NEWS OF REVIVAL

ALTARS WERE LINED NIGHTLY in a city-wide campaign in Fort Myers, Fla. There were 40 young people saved under the dynamic preaching of Rev. Harry Muffley of Palmetto, Fla. Others received spiritual help. It was decided to repeat the city-wide effort annually. □

AN IMPACT CRUSADE AT ENDICOTT (N.Y.) FIRST CHURCH combined community visitation, prayerful concern, joyous singing, good messages, and altar services into transformed lives.

Rev. Doyle Calhoun, from Rochester (N.Y.) Immanuel Church, brought the messages of the crusade. His experience in youth work was invaluable to the crusade success.

CBS TV news sent a crew to interview the team of teens from the Upstate New York District on the opening day and featured complete coverage at the 6 and 11 p.m. news telecasts. One hour of the Sunday morning service was broadcast over Station WENE.

Many spiritual victories were reported by Pastor Hay W. Patton, and the spirit continued after the series of scheduled meetings. □

THE BATTLE CREEK (MICH.) PENNFIELD CHURCH saw 22 people find Christ and over 40 others receiving spiritual help during a meeting with Rev. Reinhold Barth, of Mount Prospect, Ill.

Pastor Earl Burdick reports that since the meeting 29 members have been received into the church by profession of faith. □

MORE THAN 30 SEEKERS found spiritual help during a revival at the Charleston (W. Va.) Campbells Creek Church with Rev. and Mrs. Carl Prentice as evangelists. Sixteen new members were added to the church on profession of faith.

The week following the meeting, an outdoor baptism was held in below-freezing weather. Nineteen candidates were baptized. □

The new members are pictured with Pastor T. Larry Davis, right.



Fervor and faith foster firm foundation for another new church



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SPECIAL VOICES No. 5

"When He Shall Come," "Breath of Calvary," "Heaven Came Down and Glory Filled My Soul" are only three of the 56 songs in this volume specially selected for solos, duets and mixed quartets.

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NEW CHURCH BUILDING FOR HAARLEM, HOLLAND . . . A DAY OF JOY AND THANKS

- 1** The Haarlem, Holland, congregation had their first service in their new church building on Sunday, November 22, with a record attendance of 170. Mr. Paul Skiles, executive secretary of the Department of Youth, represented the general church and provided special music. Rev. Cor Holleman, pastor of the church from its beginning in 1967, preached. Rev. Ray Lunn Hance, district superintendent of the Northwest European District, participated in the occasion and called it "a day of joy and thanks." Featured for the first time were the children's, youth, and adult choirs.
- 2** The new building, which seats 175 people, has three classrooms and a kitchen. Every part of the church structure, except the foundation, is movable and will be used in the development of other churches. The land is one of the choice locations in Haarlem and has adequate room for the future construction of permanent buildings.
- 3** Substantial gifts from Mr. and Mrs. Harold Bell and Rev. D. Swarth of California helped secure the property and place this temporary building on it. Both Mr. Swarth and Mrs. Bell were born in Holland. The Haarlem congregation raised \$3,000 for the project. The church reports continued growth, with 12 adults now attending the pastor's class preparing for church membership.



NEW CHURCHES

NORTHWESTERN OHIO, Bluffton, Ohio. Glendon Stroud, pastor. C. E. Shumake, district superintendent.

PHILADELPHIA, Pottsville, Pa. Mr. David Kramer, supply pastor. James E. Hunton, district superintendent.

SOUTHERN CALIFORNIA, Yucca Valley, Calif. Oren Deboard, pastor. Nicholas A. Hull, district superintendent.

WASHINGTON PACIFIC, Shelton, Wash. Lowell Keene, pastor. Bert Daniels, district superintendent.

VITAL STATISTICS

DEATHS

ALEDA W. ANDERSON died Mar. 7 in Chicago. Funeral services were conducted by Revs. B. Dahl, H. Lewis, and A. H. Kauffman. She is survived by one brother and four sisters.

MRS. IDA ALICE MAIER, 94, died Nov. 2 in Sacramento, Calif. She is survived by four sons, Dale, John, Earl, and George; four daughters, Mrs. Bertha Blair, Mrs. Lena Stidum, Mrs. Myrtle Sekul, and Mrs. Grace Howard; nine grandchildren; 11 great-grandchildren; three great-great-grandchildren; and four sisters.

MRS. DELBERT (MYRA) PALMER, 79, died Mar. 8 in Warren, Ohio. Funeral services were conducted by Rev. Willis Scott. She is survived by two daughters, Mrs. Ruth Sprague and Mrs. Calvin (Rebecca) Maybury; a son, Roy W.; 12 grandchildren; 14 great-grandchildren; a brother; and a sister.

CLIFTON C. DAWSON, 83, died Nov. 27 in Oklahoma City. Funeral services were conducted

by Rev. C. Ingersoll, Dr. Forrest Ladd, and Darrel Slack. He is survived by his wife, Nondus; three sons, Rev. Clyde C., Vernon, and Paul; four daughters, Mrs. Pearl Cramm, Mrs. Dorothy Close, Mrs. Berniece Lemmons, and Mrs. Eileen Rollins; three sisters; and four brothers.

MRS. JO ANN BURCH, 39, died Feb. 22 at Tulsa. Funeral services were conducted by Rev. Harold Lawrence at Broken Arrow, Okla. Surviving are her husband, Robert L.; two daughters, Mrs. Rex Knox and Lisa; one son, Gerald; and one grandson.

D. B. POOLE, 87, died Mar. 20 in Austin, Tex. Funeral services were conducted by Revs. Pearl Keeton, James Daniel, and Paul Argo. Surviving are his wife, Laura; one daughter, Mrs. Evelyn Galbraith; and two sons, Roy T. and Major Garland.

REV. LEROY DANIEL, 75, died Mar. 22 in Pasadena, Calif. Funeral services were conducted by Rev. Henry B. Wallin. He is survived by his wife, Esther; two sons, Leroy, Jr., and Richard A.; four grandchildren; one great-grandchild; three sisters; and three brothers.

A. E. HENDERSON, 96, died Feb. 14 in Crowley, La. Funeral services were conducted by Rev. J. W. McClung and Rev. M. H. Godwin, Jr. He is survived by two sons, Paul and Hayes; three daughters, Mrs. James (Gertrude) Lucas, Miss Edythe, and Miss Mattie Mae; eight grandchildren; 14 great-grandchildren; one great-great-grandchild; and one sister.

MRS. JESSEE MOORE, 91 died Mar. 18 in Elkhart, Ind. Funeral services were conducted by Revs. L. L. Zimmerman, M. L. McCaskell, and W. L. Scott. Mrs. Moore is survived by three sons, Arthur, Gregg, and Glenn; 13 grandchildren; 20 great-grandchildren; and one half sister.

HOMER ROSS, 73, died Mar. 9 in Helena, Okla. Funeral services were conducted by Rev. Eli Cook and Rev. George Nicholson. Survivors include his wife, Eva; three sons, Leon, Vernon, and Verle Gene; five grandchildren; four sisters; and two brothers.

EUGENE L. SAULIS, 70, died Mar. 20 in San Diego. Funeral services were conducted by Rev. Milton E. Poole. Surviving are his wife, Elvina C.; one daughter, Ida Jean Haley; five grandchildren; and three great-grandchildren.

BIRTHS

—to Dr. Morris and Eula Adine Weigelt, Nampa, Idaho, a boy, Gerhard Fred, Mar. 9.

—to Herbert C. and Ruth (Shaw) Kenyon, Ainsworth, Neb., a girl, Cathryn Ann, Jan. 2.

—to Rev. and Mrs. Harold Carrison, Bismarck, N.D., a boy, Jason Daniel, Mar. 9.

—to Wayne and Elaine (Anglin) Young, Tulsa, a boy, Bryan Wayne, Feb. 21.

—to Joel and Kathleen (Wilson) White, Mt. Morris, Ill., a boy, Lance Joel, Mar. 1.

—to Dr. William T. and Betty (Jewell) Slonecker, Nashville, a boy, Christopher Thomas, Mar. 2.

—to Charles and Mary (Casto) Seabolt, Bell, W. Va., a girl, Cathy Lynn, Mar. 4.

—to Wayne and Penny (Stewart) Kehus, Bishop, Calif., a boy, Kevin Wayne, Feb. 25.

—to Rev. and Mrs. Martin J. Bass, Hanging Rock, Ohio, a boy, Kirk Michael, Jan. 12.

—to Bill and Carolyn (White) Jordan, Nashville, a girl, Julie Kay, Feb. 28.

—to Paul and Cynthia (Huntwork) Reger, Temple City, Calif., a girl, Christina Jillene, Dec. 22.

—to Steve and Esther Trout, Aransas Pass, Tex., a girl, Rebecca Jean, Mar. 19.

—to Rev. and Mrs. M. H. Godwin, Jr., Crowley, La., a girl, Dana Reneé, Mar. 2.

ADOPTED

—by Don and Darlene (Rodeen) French, Buckley, Wash., a girl, Kimberly Darlene, born Dec. 27, 1970.

DIRECTORIES

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NEWS OF RELIGION

ON SCHEDULE—PROJECT TO BEAM MEDIUM-WAVE BROADCASTS TO RED CHINA. Plans are rapidly taking shape for construction of a 250,000-watt medium-wave radio station to be directed toward Red China, according to Robert Bowman, president of the Far East Broadcasting Company in Whittier, Calif.

The facility is "phase one" of a million-dollar undertaking of the company. A similar station will be constructed on Luzon in the Philippines. □

BLAIR IN PARIS TO FACE CONG REPRESENTATIVES. Rev. Charles Blair, senior pastor of Calvary Temple in Denver, one of the nation's largest evangelical churches, left March 3 for Paris to see the North Vietnamese representatives there.

Blair is one of 10 Colorado citizens invited to form a "Colorado Cares" delegation. The group delivered an estimated 250,000 letters written by Coloradans pleading the cause of America's POW's in North Vietnam.

The "Colorado Cares" delegation includes a lawyer, a housewife, businessmen, and students. They left at noon, but Blair chose to remain in Denver until after a special prayer service at his church in behalf of the mission that night.

Thursday and Friday were spent in press conferences and briefings in Washington, D.C., before their flight to Paris on Friday night.

Mr. Blair, only minister in the delegation, is pleased to have a part. He says that, regardless of feelings about the war in Vietnam, all Christians should be concerned about humane treatment of prisoners and do what they can to relieve their suffering. □

"JESUS MOVEMENT" FLOURISHES IN BRITISH COLUMBIA, CANADA. The spiritual awakening that has caught the west coast of the U.S. in its grip has hit Vancouver, Canada, hard, according to Russell Griggs, director of the Jesus People Army.

"In six months God has moved mightily," he said. "The same revival of true Christianity that has turned California, Oregon, and Washington upside down is pouring into Canada and has swept Vancouver, Chilliwack, Mission, Edmonton, and many other towns in its path."

Griggs said there are now more than 12 Christian communes in the city and three free coffeehouses. He said high schools and universities have active prayer groups each morning, and churches are straining to regain a vital function in the community. □

CHIANG WARNS RED CHINA WOULD "DOOM" THE U.N. President Chiang Kai-shek, leader of the Nationalist China government in exile in Taipei, Formosa, has warned that a Communist Chinese membership in the United Nations would spell the doom of the world organization.

If given a chance, Chiang said, Peking "will do everything within its power to sabotage this world organization."

He said his government will do its utmost in trying to keep the Communist Chinese out. □

TRUEBLOOD CALLS FOR DECISION MAKERS. There is a great need today for opinion makers and decision makers, widely known Speaker and Author D. Elton Trueblood told more than 450 people in Oklahoma City, Okla.

Addressing a "Convocation on Small Groups" sponsored by the United Methodist Board of Evangelism in cooperation with the South Central Jurisdiction and Oklahoma Conference, Dr. Trueblood urged the churchmen to engage in a "ministry of multiplication" which he described as a strategy for mission in which committed Christians serve as leavening agents for chain-reaction proclamation and change in today's world. □



the answer corner

Conducted by W. T. Purkiser, Editor

- Please give a full explanation of Romans 8:29-30 for the benefit of the young people of our church. This is very important to us.

I strongly urge that you buy or borrow a copy of Volume 8 of the *Beacon Bible Commentary* and read the excellent extended treatment there by Dr. William Greathouse.

While you do not say just what in these verses puzzles your young people, I would suspect it is either the idea that God "foreknows" or, more probably, the term predestinate.

Foreknowledge here means at least God's knowledge from all eternity of the conditions of salvation for sinful people through Christ, His Son.

Historically, there have been two theories as to what "predestinate" means. The word itself signifies "to mark out beforehand, to define the limits of."

Calvin and his followers argued that predestination was God's choice of the individuals He would save.

Arminius and his followers, taking the original meaning of the term, held that to predestinate means "to make provision beforehand" for the salvation of all who by faith receive Christ as their personal Saviour.

Calvin's interpretation runs directly counter to the score or more of Scripture invitations that promise salvation to "whosoever will." Calvinists add, "But you won't 'will' unless you are one of the elect."

Arminius' interpretation not only does full justice to the "election" and "predestination" passages in the Bible; it also accepts the face value of the "whosoever will" passages.

Just as surely as Calvin's, the view of Arminius is that salvation is totally by grace as the free gift of God. A gift is still a gift when you reach out and take it, fully as much as it would be if it were smuggled into your pocket without your knowledge.

- According to Acts 19, John's baptism of repentance was not adequate for the new disciples at Ephesus, so they were baptized again "in the name of the Lord Jesus." Does this mean that our Lord's disciples and the 120 in the Upper Room, who presumably were baptized with John's baptism of repentance, were baptized the second time? I was baptized and received into membership in another church when I was a small boy, but was not really converted until many years later as an adult. About a year after my conversion, I was sanctified wholly and am enjoying a clear experience of full salvation today. Is a second water baptism "in order" for such experiences as mine?

To answer your last question first, and in recognition that some of my friends with baptistic backgrounds will wash me out as a consequence, my answer would be, "No."

The mainstream of Christendom has held from the earliest centuries that water baptism administered in any mode in the name of Christ is not to be repeated, whatever the subsequent religious history of the individual might be. I believe this is biblical.

I say "mainstream" because there are now groups that will not extend Communion to any who

have not been baptized by their own ministers in their own way.

It seems to me too large a presumption to assume that the Lord's disciples and the 120 in the Upper Room had not been baptized in the name of Christ. John 4:1-2 tells us that "Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)."

The rebaptism of the disciples at Ephesus served to identify their faith as disciples (Acts 19:1) as a true Christian faith *before* they were filled with the Holy Spirit.

- How tall was Goliath? What are the English equivalents of the weight of his armor?

The Berkeley Version of I Samuel 17:4-7 gives Goliath's measurements as "over nine feet tall, wearing a bronze helmet and armed with a bronze

coat of mail that weighed two hundred pounds . . . and the head of his iron spear weighed twenty-five pounds."

He was evidently built in proportion to his height.

LAY MISSIONARIES: JEAN AND BETTY KNUTSON

Are you involved? Busy? Rushed? Tired?

"Yes!" comes the coast-to-coast American echo.

Yet in the undercurrent of national living there is the cry, "No one cares about me. No one is doing anything for me."

And who is this "me"? Blacks? Whites? Minorities? The establishment? The anti-establishment? The poor? The unemployed? The sick? The urbanite? The suburbanite?

The Church strives to answer these pleas for help, but those who cry refuse to listen to words. They want action. The Church can speak the answer, but only her Christians can live that answer.

"Seeking God's direction in our lives is not new to us," Jean Knutson said. "Six years ago my wife, our five children, and I were living in a comfortable rural town in Petersburg, Tex. A restlessness struck us that was as impelling as that which lures the teen-ager from his comfortable home today and thrusts him into a hippie camp. The restlessness repeated, Go ye . . . and tell."

Jean was a principal and Betty a teacher. Both of them were active in the small Petersburg church. Both were sensitive to God's leadings.

The restlessness that stirred the Knutsons continued and a compelling pressed them to find a place that needed them as urgently as they needed to serve.

At the General Assembly held in Portland, Ore., they talked with Dr. George Coulter, then secretary of World Missions, concerning God's dealing with them. Dr. Coulter recommended they consider work among the needy American Indians.

The Easter holidays from public school in 1965 gave Jean and Betty the opportunity they needed to visit the Navajo Indian work in Ramah, N.M.

The high desert of Ramah was a painter's paradise and the Knutsons were drawn to its natural beauty as well as to the sensitive Navajos they met.

Bill Toledo, the mission interpreter, watched their car as it drove among the hogans. To his surprise, it stopped in front of his home. He went out to meet the visitors and welcomed them to the mission. The resident missionary was away at the time.

Jean began immediately to explain to Bill Toledo the reason for their visit. "We have driven out here to talk with the mission workers and ask if you could use us. We can both teach and help ourselves financially. We can come as soon as school closes this spring."

Bill was momentarily stunned. Then believing tears replaced astonishment as he studied the earnest couple standing before him. "Need you!" He swallowed hard. "We have been pleading with the Lord to send someone—just anyone—that could help us."

The Knutsons were never to forget the flow of confidence that surged through them. This was the place. Here they were needed as desperately as they needed to serve.

In the summer the seven Knutsons moved to Ramah. They began work through the Sunday school, NYPS, and developing a children's Caravan program. They applied for public school positions and both were hired for the fall semester.

The following year Jean was offered an assistant principal's position in one of the junior high schools of Gallup, just 40 miles away.

"It appeared imperative that I accept the position," Jean recalled. "As usual we prayed for the Lord to lead. I did accept the position and we moved to Gallup."

The Knutsons told District Superintendent Harold Morris of their plans to move to Gallup. He was immediately interested in beginning a home mission church there if the Knutsons were willing to help. The Knutsons were.

Once again the Knutsons launched their lives on a flow of faith and service. Betty took a teaching position and in September school started, and the Gallup Church of the Nazarene.

"Some miracles were still happening in modern times," Jean rejoiced. "Gallup church and her 24 charter members are a testimony to this. Rev. Charles Ice, our pastor, not only supervised building the church, but worked day and night pastoring. In four years our membership has risen to 120 and the church is well-established."

The way is again open for the Knutsons to return to Ramah. In June, Jean Knutson assumed the duties of mission administrator.

Betty smiled warmly and began, "I want to share a modern-day miracle at Ramah. It is about a Navajo named Guy Jim."

"Guy Jim had been attending the mission regularly. He testified to being a Christian just as regularly. On the miracle Sunday we were stunned to see Guy Jim weeping his way to the altar. There he confessed the misery of his double life. He had two wives and separate families. To support both he had begun selling bootleg liquor."

"With the strength only God can provide, Guy Jim returned home to gather all the liquor he had hidden in his hogan. He drove with a Christian friend out to the red cliffs on



The Knutson family

the desert. There in ceremony, trembling with conviction, Guy Jim flung the bottles against the cliffs and cried, 'It's over. I can live for God now.' And Guy Jim has."

The couple, Betty and Jean Knutson, are living the answer for the troubled people of America. As lay missionaries in New Mexico they are meeting accused indifference with compassionate action. And they are doing it with five children.—WAULEA RENEGAR, Fort Worth. □

PRO & CON

Pro: "Compassionate Evangelism"

I would like to express appreciation for the meaningful articles you have put in the *Herald* lately. I have been pleased to note a constant improvement in the quality of the entire magazine.

I am home all day and read the complete magazine; then I lay out especially good articles for my busy husband to read.

It encourages and thrills us to read that others are feeling the challenge to *take* Christ to sinners in the host of ways open to us. I was moved to write after reading "Compassionate Evangelism in a Fragmented Society," by Andrew G. Hanners, in your March 17 edition.

My husband and I found real truth and help in this article, as we have in some others previously printed. Please keep articles of this type coming.

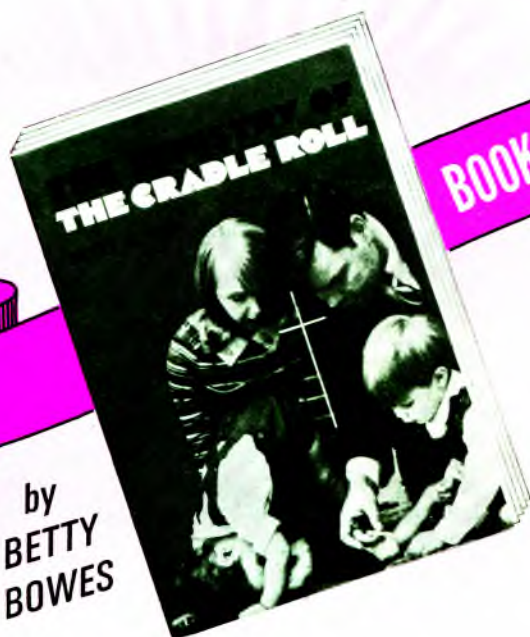
We enjoy "Dimension," by Darrell Luther, and feel there is a definite need for this kind of article.

We want to be disturbed from our comfortable pew, challenged to act upon our faith, and inspired to see the limitless possibilities for disciples of Christ today.

—KAREN REIST
Ontario, Canada

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PRE-EASTER THRUST



"He Is Risen" was the theme for a seven-week attendance effort between the Missouri and Illinois districts. Five hundred seventy people packed the Heritage House in St. Louis for a dinner presentation of the spring drive, February 15.



Pictured left to right are—Dr. L. S. Oliver, Illinois district superintendent; Jerry Oliver, Illinois church schools chairman; Dr. Don Gibson, Missouri district superintendent; and Paul Aldrich, Missouri church schools chairman, inspecting the trophy to be given the winner.

(Continued from page 23)

CANON CITY (COLO.) FIRST CHURCH burned its mortgage for the church, fellowship hall, and parsonage in a special service early this year. The church building was completed in 1953 and the fellowship hall in 1961.

District Superintendent M. Harold Daniels, Colorado District, brought the message for the mortgage-burning service. Among the special guests participating during the celebration was Rev. J. A. Phillips, former pastor of the Canon City church.

A capacity crowd watched Mr. Ed Tice, one of the church's leading laymen, as he ignited the mortgage papers. Mr. Tice had challenged the congregation with the project which resulted in the final \$6,000 toward indebtedness being raised in two months.

Since the mortgage-burning service, the Sunday school is showing a 40 percent gain in attendance. A new parsonage fund was started and the church board introduced plans for future growth. Rev. Ronald D. Crosley is pastor.

MRS. WANDA STALEY, PASTOR'S WIFE of Selinsgrove, Pa., was the first to be featured in a new series by the Sunbury, Pa., *Daily Item* newspaper. The article credited Mrs. Staley for her role as teacher, housewife, mother, and minister's wife.

The responsibilities of each major role were considered in the news story and a caption under a picture taken in a classroom setting summed up the evaluation of the writer, Carol Hunt—"Mrs. Wanda Staley of Selinsgrove has many roles in life—and fills them well."

MR. CHARLES BROCKWAY, member of Twin Falls (Idaho) First

Church, was elected president of the Magic Valley Chapter, Idaho Society of Professional Engineers, for the year 1971. In addition to his civic responsibility, Mr. Brockway is active in his local church, where he serves as a trustee, secretary of the church board, and teacher of the young adult Sunday school class.



Missionary Nurse Linda Spalding, Bolivia, South America, standing at left in photo, is shown receiving one of eight boxes of medical supplies presented by Mrs. Paul Schanstrom as a donation from the Denver Lakewood Church. The presentation was made in front of the clinic at the Nazarene Bible Institute in La Paz.



Pictured is part of the junior Sunday school class of the Nome, Alaska, church. The picture shows some of the students with Missionary Stephen Beals inside an ice house which the class built last fall. Class members are seated on reindeer skins. Teachers of the class are Mr. Beals and Mrs. Angelia Cox, wife of Major Louis T. Cox, stationed at Nome. Included in the class enrollment are Eskimo, Indian, Negro, and Caucasian students. Parents of the Eskimo children have come from seven villages including Little Diomed and St. Lawrence Islands. One hundred percent of the children of army personnel stationed at Nome the past four years have attended the Nazarene church. Attendance of the class averages 15 to 20.

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WRITERS' CONFERENCE SCHEDULED

The biannual Nazarene Writers' Conference for 1971 has been scheduled for Mid-America Nazarene College, Olathe, Kans., near Kansas City, August 16-18, 1971.

The conference is sponsored by the Nazarene Publishing House, and will include three highly qualified resource people on its staff as lecturers and workshop leaders: Lois Horton Young, Baltimore, Md., a specialist in writing for children and writing curriculum materials; Norman Rohrer, La Canada, Calif., director of the Christian Writer's



Rohrer

Guild and executive secretary of the Evangelical Press Association; and Eldon Rawlings, Syracuse, N.Y., instructor in journalism at Syracuse University, formerly managing editor of the *Herald of Holiness*.

The conference will feature lectures, seminars, and small-group writing workshops dealing with children's material, fiction, and general writing for Christian publications.

Registration for the three-day meet will be by application only. The nominal registration fee of \$10.00 will include room, board, and tuition for the conference.

Those interested in attending may write for application forms. Address: Writers' Conference, 6401 The Paseo, Kansas City, Mo. 64131. □



Left to right, Rev. Manual Chavier, Fairhaven, Mass.; Rev. Paul Soto, El Reno, Okla.; Rev. Warren Rogers, North Highlands, Calif.; Executive Secretary Ray Hurn, Department of Home Missions; Rev. Jose Rodriquez, San Antonio; and Rev. Alberto Espada-Matta, Edison, N.J. These men met as members of the Interracial Committee in Kansas City, April 1 and 2, at the call of Dr. Hurn, representing Nazarene work in the continental United States among Cape Verdians, American Indians, American Negroes, Spanish Americans, and Puerto Ricans. The committee discussed plans for enlarging the church's ministry to cultural minorities. Also included on the committee were General Board members: Mrs. Rhoda Olsen, Dr. Harvey Galloway, Dr. Glenn McArthur, Dr. Raymond McClung, and Dr. Ray Hance; and Executive Secretary E. S. Phillips, Department of World Missions.



Dr. W. Shelburne Brown, president of Pasadena College, Pasadena, Calif.; Pasadena Mayor Walter Benedict; the college head librarian, Prof. Esther Schandorff; and chairman of the Board of Trustees, Dr. L. Guy Nees, pause during the dedication ceremony of the new library on March 9, 1971.

The new \$1,250,000 facility will have 200,000 volumes and has many technological improvements for multi-media retrieval and learning.

In President Brown's dedicatory remarks to a crowd of 1,500, he paid high tribute to Nazarenes on the Southwest Educational Zone who participated in the capital fund campaign, thus making possible the fine addition to the life of the college.



Dr. Samuel Young, general superintendent in jurisdiction, ordained two Italian pastors in the fifth assembly of the Italian District on March 24, 1971. Salvatore Scognamiglio, pastor of the church at Civitavecchia, is standing to the left of Dr. Young in the picture; and Alberto Ricchiardino, pastor of the churches in the Turin area, is standing at the right. The men are accompanied by their wives.



The relocation of Columbia (S.C.) First Church was completed in April, 1970. The new facilities were dedicated later in the year by District Superintendent Otto Stucki (South Carolina District) and Pastor W. E. Latham. The congregation was organized in May, 1934, under the leadership of Rev. C. M. "Red" Kelly.



**"BY ALL MEANS...
SAVE SOME"**

A BRAND FROM THE BURNING

I worked for 35 years at an industrial plant where I was the designated storekeeper who purchased and dispensed supplies. Therefore I came into contact with practically every one of the employees. I used to take advantage of the opportunities which were afforded to talk to them about God, the church, and salvation.

One man in particular, Wesley B., laughed at me and told me how foolish I was to believe in such things. He was as rough and ungodly as they come. In fact he had been chased out of the state of Tennessee for his illegal whiskey operations, and told to never return. He said he had no place for God and religion in his life.

Men come and go in a place like that and so it happened that I never noticed the fact that I had not seen Wes for a long time. And then I heard that he was sick and had taken a leave of absence.

One day a friend of mine came to my home and remarked that he had dropped by to see Wes and that he had asked him to invite me to come see him at his home in the country. I went that very evening and found my rough friend seriously ill of an incurable disease. They had dismissed him from the hospital as being beyond medical help.

I shall never forget how he greeted me. "Roch," he said, "the doctor tells me that I am going to die, and I'm not ready to die. Can you help me to get ready?"

I asked for a Bible and read to him some pas-

sages which were pertinent to salvation. He said that the only part of the Bible he ever remembered hearing was the fourteenth chapter of St. John, so I read that and had prayer with him. After instructing him about repenting and believing in order to be saved I left, promising that I would return the next evening. I went back every evening after work for the next 10 days, read the Bible to him, and prayed with him. I encouraged him to pray for himself, but he found it hard to believe that God could forgive him for all the mean things that he had done.

One evening as we prayed, it seemed that the Holy Spirit was especially near. As I rose from my knees at the side of his bed, his wife, her sister, and the brother-in-law were in tears. Wes looked up at me and said, "You don't need to pray for me anymore. It's all fixed up now."

Two evenings later when I called, his wife told me that Wes had passed away during the night, but not before he had told her that he was going to heaven and had asked her to tell me he would be waiting for me there. After the funeral, the brother-in-law, who was almost as ungodly as Wes had been, told me privately that if he ever "got religion" he wanted the kind I had. What a glorious privilege to be a witness for our Lord!

—R. L. HIGHT
Carl Junction, Mo.